M Vander Gucht scul:

Printed for J. Taylor & J. Cueringham

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Printed for J. Taylor & J. Cueringham

Johanna Soame her Book given by my Aunt Chelmondeley 1760:

A NEW

Family-Book;

OR, THE

True Interest

OF

FAMILIES.

BEING

Directions to *Parents* and *Children*, and to those who are instead of *Parents*; shewing them their several DUTIES, and how they may be Happy in one another.

Together with several PRAYERS for *Families* and *Children*, and GRACES before and after Meat.

To which is annexed a DISCOURSE about the Right Way of Improving our TIME.

By JAMES KIRKWOOD Rector of *Astwick* in *Bedfordshire*.

With a Preface, by Dr. *Horneck*.

The Second Edition Corrected and much Enlarged.

LONDON: Printed for *J. Taylor*, at the Ship in St. *Paul's* Church-Yard, and *J. Everingham*, at the Star in *Ludgate-Street*. 1693.

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Coll JRB

Family-Book;

OR,

FAMILIES.

To my Honoured Friend and Patron, Thomas Brown *of* Arlſey *Eſq; and to Mrs.* Mary Brown *his Wife.*

ALL who have a right Senſe of Things, and underſtand but a little of the State of *Religion* in the World, cannot but ſee and lament the great decay *thereof* every where amongſt us. *Atheiſm*

and *Irreligion* are become too much in faſhion, and have too many *Votaries* and *Followers*. It has not been known in any Age, that ſuch ſort of Men (or rather *Monſters*, for *Man* is too Honourable a Name for them) have been ſo numerous, ſo daring and impudent, and ſo ſucceſsful. Who could imagine that in a Chriſtian State there ſhould be ſuch Perſons, who are at great pains to propagate *Atheiſm*, and to run down, if they were able, our moſt Holy *Religion!*

As the neglect of Educating *Children* aright, contributes

tributes too much to this degeneracy; ſo the moſt likely Remedy of this dangerous and ſpreading Diſtemper, is, a due care in *Parents* and others who have the Charge of *Children*, to train them up in the *Knowledge*, *Fear*, and *Love* of God; To do what in them lies, to fortifie their Minds againſt thoſe Snares and Temptations to which they are expoſed; and to ſhine before them, in the Practice of ſincere *Piety* themſelves.

Tho' too many, on whom God has beſtowed *Children*, are ſo far from doing their Duty for their

Souls, that they corrupt and utterly ruine them, * *Chryſoſt.* which * one of the Ancients calls *a greater Cruelty, than if they killed their Bodies.* Yet, bleſſed be God, there are ſome, who conſider it as their main Buſineſs, with Relation to their *Children*, to make them wiſe and good, Lovers of God, and Haters of every Evil Thing.

Amongſt thoſe who are governed by this Religious Principle, God hath made you, *my moſt Honoured Friends*, great Patterns. As he hath bleſſed you with a numerous offſpring, ſo he hath

hath given you of the Wiſdom from above, to know how to Train them up in *Piety* and *Virtue*. The happy mixture of *Kindneſs* and *Severity* which you uſe towards them, makes them not only to ſtand in awe of you, but to love you.

I might be allowed, on this occaſion, to ſay ſomewhat in Commendation of thoſe Excellent Qualities which God has bleſſed you with, and which appear not only in your way and manner of Educating your *Children*, but in other things likewiſe. The many and great Expreſſions of your

kindneſs for me, ever ſince I had the Honour to be known to you, require the moſt publick Teſtimony of my grateful Reſentment thereof. But 'tis one of your *Virtues*, that you chuſe rather to be concealed, than to make any great noiſe in the World. I ſhall therefore reſtrain my ſelf from what otherwiſe not only Gratitude, but the great and juſt Eſteem and Affection I have for you, do mightily tempt me unto; And ſhall conclude this Addreſs with my Prayers to God for you, That he would increaſe his Grace

in you more and more, that you may abound in all the Fruits of *Righteouſneſs* and true *Holineſs*, until you obtain *the End of your Faith, the Salvation of your Souls. I am,*

Your moſt Affectionate

Friend, and moſt

Faithful Servant.

James Kirkwood.

THE

PREFACE.

THE Author of the enſuing Treatiſe, having thought fit to recommend his Papers to my peruſal, I was willing to uſher them into the World, with ſome remarks upon his pious deſign.

Plat. *l.* 2. de Republ. Ariſtot *l.* 6. Politic. *c.* 1.

The Welfare of a Common Wealth doth in a great meaſure depend upon the Duties of the Relatives here treated of, and did Parents and Children conſcientiouſly diſcharge all the Obligations incumbent upon them by the

the Law of God, and Nature, the World could not be ſo wicked as it is. Education makes the firſt impreſſions upon the Souls of Men, and were care taken, that the Ground be impregnated with good Seed, ſuch a Harveſt might be expected from it, that Poſterity might be the better for it.

I am ſenſible that Converſation and the Humour of the Age, is apt to make ſtrange alterations in the Principles we imbibe, yet ſomething will ſtick, and when the thoughts are cool, and Men come to reflect, the Principles they have learned when the wax was ſoft, will recoil, and oblige them to return to their Duty.

Of this we have experience; and though there is no Rule ſo general, but admits of exceptions, yet it's enough that this effect doth frequently appear, which is no inconſiderable Motive to the ſerious conſideration of a thing of this importance.

It

It was a wise answer, which one of the LXXII. Interpreters *gave to* Ptolemæus Philadelphus, *who asked him, what was the greatest negligence?* The neglect, *saith he,* of the good Education of Children. *It is so, and the hurt that's done by it, both to them, and to the Publick, is unspeakable.*

Whence is it that there are so many Prodigals, that so many come to an untimely end? that so many run into excesses, which destroy both Soul and Body? From want of pious Education.

It was a severe Censure, which Carneades *the Philosopher passed upon the Children of Rich Men,* that they learned nothing but to ride well.

Indeed it is to be wondered, that Rational Creatures should be so careful to breed up their Progeny to sensuality, and neglect the cultivation of that which makes them differ from Bruits,

Bruits, and ſhews, they are Creatures of a nobler extract: Can any thing be more reaſonable, than Virtue and the fear of God? Is not this it, which both Scripture and Philoſophy teaches? Do not we our ſelves confeſs ſo much, and do not moſt Men acknowledge it when they come to dye? And yet that we ſhould make this the leaſt part of our care in the Education of Youth, is wondrous ſtrange!

Some ſeem to fancy, that ſending their Children to School, or to teach them their Catechiſm, is all the Care that is incumbent upon them. Though I cannot ſay, but that this is a Duty, yet it is ſo imperfect, that I can ſcarce honour it with the Title of doing it by halves, it being but the beginning, or the leaſt part of it. Inſtruction, Precept, and Example are the mighty Engines and Inſtruments in the promoting and accompliſhing this Work; and perhaps nothing

nothing hath a greater influence than Example; for all the Moral Precepts of the Parents, are like Water ſpilt upon the Ground, where Example doth not concomitate the inſtruction.

How ſhall the Child learn Sobriety, where the Father is often drunk? Or how is it poſſible, the young man ſhould be meek and patient, where the Father is Cholerick, and hath no command of his paſſion? I do not reſtrain the Grace of God, and am ſenſible, that the very impiety of the Parents hath ſometimes contrary Effects upon certain Children, and they learn to be good by the Wickedneſs of their Superiors; but this is an extraordinary Providence, which God exerts ſometimes to manifeſt his Omnipotence, and to let Men ſee that he can bring light out of darkneſs, but the ordinary way of Edifying thoſe under our Charge, is to teach them by Example.

And

And though even this proves ineffectual ſometimes, yet it's enough that it is our Duty, and that we have diſcharged it, and have taken that way which was moſt rational, and of God's preſcription.

I am ſo pleaſed with St. Jerom's *Advice to* Læta *concerning the Education of her Daughter, that I cannot forbear to tranſcribe part of it.* Hierom Ep. 7. ad Lætam.

I will let you ſee, *ſaith he,* what Education you are to give to a Daughter, whoſe Soul ought to be the Temple of God. Let her hear nothing, learn nothing, ſpeak nothing, but what may inſpire the fear of God into her. Let her not liſten to prophane Diſcourſes, nor be enamoured with Love Songs or amorous Ditties. Let her uſe her ſelf at certain hours, to ſing Pſalms; let none be about her, but ſober Servants, and

and keep her from running into Company light and vain, where ſhe will learn more ill than good. Uſe her to reading, and to work, and labour, and promiſe her Rewards, and incite her to Emulation; excite her to Virtue by praiſes and Commendations, and make her ambitious to excel others in Virtue and good Works. Let her learn Scripture Sentences by heart, and chuſe her a Maſter, that may not only teach her to read, but inſtruct her in good manners. Give her a Nurſe neither debaucht nor tatling, nor given to ſtrong Liquors; and let her Habit be modeſt, and ſuch as becomes her Chriſtian Profeſſion. Let her not bore Holes in her Ears for Pendants, neither let her uſe any Paint or Waſh to beautifie her ſelf. Let her not be nice in ordering the Hair of her Head, neither ſuffer her to adorn her ſelf with Gold

or

or Pearls, or precious Stones, except you deſign her for Hell fire: When ſhe comes to riper Age, let her go with her Parents to the Temple, but let her not return to the Gayeties of the World. Adviſe her to keep her ſelf in her Chamber, and let her not go to Feaſts, and merry Meetings. I would not have her uſe too much Faſting and Abſtinence, which may hurt her health, at leaſt till ſhe be ſtronger, and better able to bear it. Let her uſe God's Creatures for neceſſity, and not for voluptuouſneſs ſake. Suffer her not to be at Muſical concerts, nor to be fond of Fiddles, and Lutes, and Harps, but let her repeat every day ſome paſſages out of the Word of God. Let her not go abroad any where without her Mother, nor be very familiar, or enter into intreagues with any Servant. Appoint her a Governeſs

that's

that's ſage and wiſe, and who may teach her to riſe at midnight, to ſing Praiſes to her God. Let her pray and work Day and Night. Teach her to handle her Needle, to Spin and to Exerciſe her ſelf in turning the Spindle. Suffer her not to imploy her ſelf in Imbroideries of Gold and Silver. Let her Cloaths be plain and decent, and let her eat ſoberly and temperately, and let her not take pleaſure in common Baths.

I know what will be objected here, that this is the advice of a Hermit, *and to teach a Daughter how to be a* Nun. *But ſtill I appeal to any unprejudiced Perſon, whether this be not the moſt likely way to Salvation, and whether theſe Precepts be not agreeable to the Goſpel of Chriſt? And though I will grant, that all are not under the ſame Circumſtances, and all cannot give the ſame Education; yet as to the*

the principal part of the advice, which is to teach Children by Word and Example, how to die to Sin and to the World, it muſt be granted it's very practicable. This Age indeed hath learnt to ſhake off theſe ſtricter Rules, but they ſhould ſhew us too, what Warrant they have from the Word of God to do ſo.

It was judiciouſly obſerved of Fabius, *that a* ſoft and effeminate Education, breaks the ſtrength of Body and Mind, *and whilſt we breed up Children to all the Arts of Vanity and Luxury, they continue ſtrangers to God and to themſelves.*

The Vine *grows* wild, *if it be not cut; ſo doth* Youth, *if they be not betimes curbed in things which war againſt the Soul.*

Underſtand this, ye Parents, *and be inſtructed, ye to whom God hath committed the care of Education; ye are God's Stewards, and your Children are the Goods you are to manage*

to

to your Master's Glory. Their blood God will require at your hands. Have not ye read the Curse God pronounced against Eli *for his negligence, and are not ye afraid of the same Judgment? Ye are the persons by whom your Children must be taught to serve God in their Generation; ye are the persons from whom they are to learn their Duty to God and Man; at your door the fault will lie, if they miscarry through your carelesness. Are their Souls so contemptible in your eyes, that you will let them perish for want of Admonition? Did Christ think them worth purchasing with his own Blood, and will ye let them lie without fence or wall, or cultivation?*

You take care that they may live comfortably in this World: Is it not a greater Duty to bestir your selves, that they may enjoy God for ever? It is joy to you to see them do well here, and ought it not to be a greater joy to find, that they are like to reign with

with Christ and his Saints in a better World? You love them, but how doth it appear you do, while you let their Souls die? Is this your Love, to provide for their flesh, and to neglect enriching their better part with religious Principles? You would have them go to Heaven when they die; but how is it possible they should, when you are loth to be at the trouble to shew them the way that leads to that Paradise? Was ever any Man saved without Holiness, and do you hope they will be, without this qualification? If you teach them not by Word and Example to practise that Holiness, how can you or they hope to ascend into the Mount of God, or dwell on the everlasting Hills?

Do you believe a future Account, and do not ye enquire, whether you discharge your Duty to your Children? Or is this no part of the Account ye are to give? Ye are the Persons who are to breathe goodness into

into them, and to give them life and happineſs. Ye are their Gods, as it were, and from you they receive their motion; and their ſpiritual as well as their natural life muſt begin from you. Ye are Magiſtrates in your Families, and it is your Province to be a terrour to evil-doers, and Encouragers of thoſe that do well.

If by your indulgence they ſin, and by your connivence they grow wicked, will not the ſupreme Judge be avenged on ſuch Officers? You blame Governours of a Commonwealth, if they do not animadvert on Offenders, or are regardleſs of the reins of Juſtice; and do not you blame your ſelves, who are Commanders in your Families, for ſuffering the fear of God to decay there, which is the only thing that can make them happy?

How is it, that you will not underſtand your Intereſt? Is it not your intereſt to educate them into the Practice of Virtue, and Goodneſs, and Self-denial?

Self denial? If they love God, they must needs love you, that love will constrain them to express their Duty to you. The Presence of God will over-awe them, and they'll obey you, not with eye-service, but when your eye is off from them. The fear of God will make them conscientious of obeying your Commands in secret; and if your good Counsels and Examples prevail with them, they will be not only your Children, but the Children of God; and you will have this satisfaction, that you do not only love them, but that God loves them, and dwells in them, and they in him.

Remember this, ye that are Children, *and let this encourage you to a faithful discharge of your Duty. Your Parents, that under God gave you life, have a just Right to your Services and Obedience. You are born Servants to them, and to be at their beck and Command is the obligation you bring with you into the World.*

As

As the Authority of Parents was the first Government in the World, so your subjection to them is the first Service that was ever known in the World. Can you think any thing too good for them, who are the great Instruments of conveying to you all the goods you possess, and all the endowments you are invested with?

If you follow not their good Instructions and Admonitions, ye are the greatest Rebels in the World, and the sin is as great a Treason in the Family you live in, as Sedition in a Kingdom is against the State. You have the noblest Promises made you to reward your Obedience; and though it is a natural Duty bound up with your very Being, yet God will reward it as if it were a deliberate self-denial; and because you shall not stay for the recompence, God will bless you here, and your lives shall be comfortable on this side Heaven. It is the first Commandment in the Law with

with Promiſe; and to let you ſee how God delights in your honouring your Parents, and obeying their wholſom Counſels, he hath ſingled out that Precept, and dreſs'd it with more than ordinary encouragements.

But then, the Honour you ſhew them, muſt not ſpend it ſelf in ſome outward Civilities, but muſt be expreſſed in Actions, in Speeches, and in Patience, according to the Advice of the Son of Syrach, Eccleſiaſtic. 3. 12, 13, 14.

In Actions, ſo as to execute their lawful Commands with great alacrity and fidelity, to labour, and to take pains for their maintenance and ſupport, if they are fallen to decay, and to relieve their neceſſities, according to your ability.

In Words, and Speeches, ſo as to ſpeak honourably of them, to anſwer them with humility, to comfort them when they are in trouble, and to pa-

cifie them with ſoft language, when they are angry and diſpleaſed.

In Patience, ſo as to bear their anger patiently, and to endure their frowardneſs and pettiſhneſs without contradiction; to receive their ſeverer Commands, and ſuch as are contrary to your genius and inclination, with gentleneſs, and to do them without murmuring.

Theſe are Duties which draw more than ordinary Bleſſings upon you, God that ſees you do ſo, will have thoughts of peace towards you; he will be concerned for you, and you may be confident, he will not leave you, nor forſake you.

In honouring your Parents, you honour your ſelves. It's that which will not only procure you favour with God, but with Men too. It's upon this account, that Wiſe Men have recorded the Dutifulneſs of ſome excellent Children, and make them Immortal by their Writings; and there

are

are ſuch Examples of this filial Reſpect, even among the Heathen, that it would be odious and dreadful, if the Children of Chriſtians ſhould fall ſhort of their Duty.

God lays ſo great a ſtreſs upon it that as he promiſes the kindeſt things to it, ſo he threatens as ſevere puniſhments, where it is neglected; and that he doth not only threaten, but execute theſe Judgments, any Man may ſee, that will take notice of his Providences. But all this the Reader will be more fully convinced of, by reading the following Diſcourſe, which, that God may bleſs with ſucceſs and edification, ſhall be my hearty Prayer.

A. Horneck.

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ERRATA.

PAg. 16. line 26. read *intelligible*. p. 22. l. 22. for *when*, r. *whom*. p. 44. l. 9. r. *infallibly*. p. 45. l. 2. for *having*, r. *have*. p. 68. l. 22. r. *Miniſtrations*. p. 87. l. 24. r. *ſtir up*. p. 97. l. 22. r. *And beſides the influence*. p. 101. l. 21. r. *Attia*. p. 126. l. 12 r. *luſtre* p. 154. l. 1. r. *of*. p. 159. l. 13. point thus; *early and late, to be*. p. 178. l. 7. for *are*, r. *is*. p. 187. l. 25. point thus; *ſees fit. He is the great Potter, and*. p. 193. l. 28. for *hath*, r. *had*. p. 215. l. 1. point thus; *account: They*. p. 238. l. 4. point thus; *Counſels, and deſpiſed*.

As to ſome other miſtakes in the Printing, they will not much hinder the Reader.

ERRATA in Advice to Children.

PAg. 3. l. 18. r. *Diſpoſition*. p. 9. l. 12 and 13. r. *tho Canaan*. l. 29. for *ye*, r. *thee*. p. 29. l. 16. for *Cat*, r. *Cock*. p. 114. l. 5. r. *Servant*. p. 139. l. 4. r. *hath called*. p. 150. l. 15. and 16. r. *according*.

ADVICE

ADVICE TO PARENTS.

PART I.

IT has been always reckoned by the beſt and Wiſeſt men, a thing abſolutely neceſſary towards a Reformation in the World, to begin with the Inſtruction and Education of Children; thoſe of elder Years being ordinarily ſo rooted and hardned in their ſinful habits, that, for the moſt part, there's very little can be done to reform them, and make them better. So ſenſible were ſome ancient States of this, that they made particular Laws for Educating Children; thinking

it too great a Truſt, to leave it altogether in the Power of Parents, to train up their Children according to their Humour and Fancy. Amongſt Chriſtians, there are few reſtraints upon Parents; in moſt Countries it being in their Power to Educate their Children as they think good: It is therefore of no ſmall Importance for them to know what their Duty is, that they may approve themſelves to God, in doing whatever he requires towards their Children, for their Souls, their Bodies, and their outward Eſtate.

The Deſign of this Treatiſe, is, to furniſh thoſe, who want ſuch helps, with ſome plain and eaſie Directions, that they may know how to act the Part of Chriſtian Parents.

How Parents ought to be affected while Children are yet in the Womb.

Firſt, while Children are yet in the Womb, it is the Duty of Parents, to endeavour to bring their mind to an indifferency, as to the Sex which ſhall be born; not to preſcribe to God, by their impatient deſires, and their bold asking of him, a Child of this or that Sex; but to leave it entirely to his Will and Plea-

Pleaſure, to do what he thinks beſt. The happineſs of Parents does not conſiſt in having Children of this or that Sex: Sometimes Sons (who are moſt deſired ordinarily) may prove uſeleſs in the World, yea very hurtful in many regards; they may occaſion great grief of Heart, and laſting Anguiſh and Vexation to their Parents, by their mad and fooliſh Courſes, and wicked doings: And on the other hand, Daughters may prove great Bleſſings in the World, great Comforts to their Parents, and great Examples of Piety and of Zeal for the honour of God: On which accounts Parents ought to reſign their will to God, and be ready with all gratitude to accept whatever he beſtows.

How they ought to be affected when their Children are born.

Secondly, When a Child is born, Parents ought with all thankfulneſs to return Praiſe to God, who hath beſtowed ſuch a bleſſing upon them, giving them a living Child, ſound and perfect in all its parts and proportions, without either defect of neceſſary parts, or exceſs and deformity thereof. They ought to admire and adore the Powerful and Wiſe

Providence of God, which appears in framing and fashioning their Infant, so curiously and wonderfully in the Womb; in preserving it, and making it grow up from a very small and imperfect beginning, to such a bigness, with all those comely shapes and proportions which they behold; and at last in bringing it safely from the Womb, which is one of the great and wonderful Works of the Power and Goodness of God; tho it be little regarded, because it is so common.

They ought to look upon their Children as given them of God, to be taken care of both as to their Souls and Bodies; to be bred up in his fear, for his Honour and Glory; to be made fit to serve him here, and to live with him for ever hereafter.

The Soul being the chiefest part of the Charge committed to Parents, I shall *first* shew what they ought to do for their Childrens Souls.

The first Duty of Parents for the Souls of their Children, is, to Consecrate them to God in Baptism.

First, They ought to Consecrate their Children to God in Baptism, so soon

ſoon as conveniently they can: They cannot better expreſs their gratitude to God for bleſſing them with Children, than by preſenting them to him again in this holy Ordinance; that he may ſet his Seal upon them, and admit them into his Houſe and Family; that he may beſtow upon them the Priviledges of his Children, and give them a Right and Title to the Bleſſedneſs, the Grace and Glory purchaſed by Jeſus Chriſt. It is for this End that Baptiſm is inſtituted; not only to be a Ceremony of Admiſſion into the Church, but to Seal unto us the Pardon of our Sins, to aſſure us of the Divine Favour, to make us Members of Chriſt, Heirs of God, and Inheritours of the Kingdom of Heaven, if we by wilful impenitency and unbelief, do not afterwards hinder and fruſtrate the Virtue thereof.

It is not neceſſary for Parents to enquire how ſuch things are done by Baptiſm; it is enough for them to know, That God hath appointed Baptiſm for thoſe Ends, and we are ſure that He appoints nothing in vain: Our Saviour is ſaid, *Eph.* 5. 26. *To ſanctify and cleanſe his Church with the waſhing of Wa-*

ter by the Word. And, *Tit.* 3. 5. he is ſaid *to ſave us by the waſhing of Regeneration, and renewing of the Holy Ghoſt.* And in the 22*d.* of the *Acts* and the 16. it is ſaid by *Ananias* unto *Paul, Ariſe and be Baptized, and waſh away thy Sins*: And St. *Peter*, having ſpoken of *Noahs* being ſaved with his Family in the Ark, he adds, 1 *Epiſt.* 3 21. *The like Figure whereunto, even Baptiſm doth now alſo ſave us.* And St. *Paul* tells us, 1 *Cor.* 12. 12, 13. *For as the Body is one, and hath many members, and all the members of that one Body, being many, are one Body; So alſo is Chriſt. For by one Spirit are we all Baptized into one Body.* And *Gal.* 3. 26, 27. He ſaith, *For ye are all the Children of God by Faith in Chriſt Jeſus. For as many of you as have been baptized into Chriſt, have put on Chriſt*: Which words import not only our owning and acknowledging him as the Saviour of the World, who alone is able to waſh and cleanſe us with his Blood, but alſo our Profeſſing our reſolution to live holy lives, to walk in newneſs of life according to his Example; in token of which in the Ancient Church, they who were baptized, were preſently cloathed with White Rayment,

ment, to teſtify their reſolution to live in holineſs, and to put off the Old man, that is, all their former Wicked deeds and Cuſtoms, and filthy Practices. Likewiſe, *Rom. 6.* 3, and 4. it is thus written, *Know ye not that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his Death? Therefore we are buried with him by Baptiſm into Death, that like as Chriſt was raiſed up from the dead by the Glory of the Father; even ſo we alſo ſhould walk in newneſs of Life.* Theſe words import not only our belief of a Crucified Saviour, who dyed and was buried for ſin, to ſave us from it; but alſo our Repentance, whereby we renounce Sin, as dead and buried to it for the time to come.

The general Deſign of this Sacrament, being ſufficiently plain and clear from theſe and other Scriptures; it is to little purpoſe, (and oftentimes it proves to very ill purpoſe) to enquire any further as to particulars; for by ſo doing, a great many perſons judging of Divine things by their own weak and fooliſh apprehenſions, have reaſoned themſelves (if I may ſo ſpeak) both out of their Reaſon and Religion.

The Right of Children to Baptism.

As to the Right of Children to Baptism, It will appear, if you Consider, that the Covenant Blessing of God's being the God of *Abraham* and of his Seed, *Gen.* 17. 7. is not only continued, to those of the *Jewish* Nation who are converted to *Christianity*, (*for if the first Fruit be holy, the Lump is Holy; and if the Root be Holy, so are the Branches*, *Rom.* 11. 16.) but is likewise extended to the *Gentiles*, who by Faith in Christ are made one Body with the *Jews*, and so have a Right to the Blessings promised to *Abraham* and to His Children. *Rom.* 4. 9, 10, 11, 12. *Cometh this blessedness upon the Circumcision onely, or upon the uncircumcision also? For we say, that Faith was reckoned to* Abraham *for Righteousness. How was it then reckoned? When he was in Circumcision, or in uncircumcision? Not in Circumcision, but in uncircumcision? And he received the sign of Circumcision, a Seal of the Righteousness of the Faith, which he had yet being uncircumcised: That He might be the Father of them that believe, tho they be not Circumcised, that Righteousness might be imputed unto them also: And the*

the Father of Circumciſion, to them who are not of the Circumciſion only, but alſo walk in the Steps of that Faith of our Father Abraham, *which he had being yet uncircumciſed.* From which Words it appears, That all who believe, not only *Jews* or Perſons Circumciſed, but *Gentiles* alſo, or Perſons uncircumciſed, are accounted the Children of *Abraham*, and capable to partake of that Happineſs and Salvation, which was Promiſed to him as the Father of the Faithful. To the ſame purpoſe ſaith the Apoſtle, writing to the *Galatians*, Chap. 3. 9. *They which be of Faith, are bleſſed with Faithful* Abraham. And *v.* 29. *If ye be Chriſt's, then are ye* Abraham's *Seed, and Heirs according to the Promiſe.* Again, 1 *Cor.* 7. 14. he ſaith, *The unbelieving Husband is Sanctified by the Wife, and the unbelieving Wife is Sanctified by the Husband: Elſe were your Children unclean, but now are they Holy.* Which intimates, that the Children of all Believers, whether they be *Jews* or *Gentiles*, are within God's Covenant, and have a Right to thoſe Favours and Priviledges which he hath annexed thereto. Likewiſe, *Acts* 2. 39. 'tis ſaid, *The Promiſe is unto you, and to your Children, and to*

all that are afar off, even as many as the Lord our God ſhall call. So that, all who are called by the Preaching of the Goſpel, and do believe in the Lord Jeſus, are both themſelves and their Children within the Covenant of Grace. If it were not ſo, *Then the Bleſſing of* Abraham, *were not come on the Gentiles, through Jeſus Chriſt*, as is affirmed, *Gal.* 3. 14. For how could the ſame Bleſſing be come on the Gentiles; if their Children were not comprehended within the Covenant of Grace, which was a part of the Bleſſing of *Abraham*? And how could Chriſtians be Heirs according to the Promiſe, if their Children have no Right to it, as *Abraham*'s Children had? Or can it be imagined, that the Condition of Believers under the Goſpel, is worſe than the Condition of thoſe who believed under the Law? Are God's Mercies and Favours to Mankind impaired, by Chriſt's coming into the World? Has the great Lover of Souls, the Redeemer of the World, been the occaſion of our loſeing great and conſiderable Priviledges, by his Tabernacling amongſt us? And yet all this muſt needs follow, if now under the Goſpel the Children of Believers

vers are excluded from the Covenant of Grace, which they were admitted to under the Law; which is very inconſiſtent with the Divine Goodneſs, and contrary to the Love of our Lord Jeſus, which he manifeſted in his Bleſſed Goſpel; where we find, he Commanded the Children to be brought unto him, and blamed thoſe who would have kept them from him; He took them into his Arms, laid his Hands upon them, and Bleſſed them, and declared that he accounted them Heirs of the Kingdom of Heaven. *Mat.* 19. 13, 14, 15. and *Mark* 10. 13, 14, 15. 16. From all which, both Words and Deeds of our Saviour, we may ſee very plainly, he was far from hindering their being admitted Members of his Church and Kingdom.

The Right of Infants to Baptiſm will further appear, if you conſider more particularly the Inſtitution of Baptiſm. The *Jews* were wont to admit into their Church, not only Aged Perſons who were converted to Paganiſm, but likewiſe their Children, which they did by *Circumciſion*, *Sacrifice*, and *Baptiſm*. Our Saviour being to determine the manner of admitting Diſciples

Disciples and Proselytes into his Church that he might make his Yoke easie to those who would come after him, laid aside *Circumcision*, (which was a painful Rite) and *Sacrifices*, (which were very Costly) and only retained *Baptism*, to be the Sacrament of Initiation or Admission of Disciples into his Church. *Go ye*, said he to his Apostles, *Mat.* 28. 19. *and teach* (or, as the Words may be Translated, *Disciple*, or *make Disciples of*) *all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* Now, this Command being given to Men, who knew that the Infants of those who were Converted, were admitted into the *Jewish* Church, as well as the Parents themselves, is there the least Ground to imagine any other, but that our Saviour's Design was, that the Children of Believers should still be admitted into his Church, as well as formerly into the *Jewish*? And no doubt, if he had thought fit to discontinue the *Jewish* Practice, he would have expressly signified his Mind about it, to prevent an otherwise unavoidable mistake.

To all which might be added, that the Catholick or Universal Church, not only

only at this Day, but in former Ages, has obſerved this Cuſtom, of Baptizing the Children of Chriſtian Parents.

Now, if Children have ſo good a Right to Baptiſm, what ſhall be ſaid of thoſe Parents, who ſlight and neglect it, and ſo deprive their poor Children of that which God, their Heavenly Father, hath ordained for ſo great and excellent purpoſes? We ſee how careful Parents are, if their Children have a Title to Houſes and Lands, or other Temporal Things, to uſe their utmoſt Endeavours, to make their Title as ſure unto them as is poſſible. And yet how ſad is it to think, that they are not at all careful, to have their Children Baptized, tho' God has appointed this Sacrament, to be the Seal of his Covenant, and an Evidence of that Right which Believers and their Children have to the Kingdom of Heaven.

2. *Duty, to ſeaſon their Minds betimes with good Impreſſions.*

Secondly, When Children begin to ſpeak and to diſcover ſome dawnings of Reaſon, it is fit to ſeaſon their Minds with ſome good Thoughts, with ſome divine

divine Impreſſions, that Religion betimes may catch hold of their tender and innocent Minds, before they are corrupted and defiled with bad Principles, and vain and unreaſonable Opinions, which they are apt to learn too ſoon from evil Company. Teach them who made them; who dyed for them; for what end they were made; whither good Children go when they dye, and whither naughty Children go; what a place Heaven is, and Hell, *&c.*

Children are to be acquainted with Scripture Hiſtories.

Amongſt other Things, 'twill be very uſeful to tell Children, ſome of the moſt remarkable Hiſtories in Scripture, as ſo many Arguments and Motives to excite them to be good Children, and to avoid all wicked and naughty Courſes: For Example, tell them the Story of the Deluge, how God puniſhed the Old World, becauſe they were wicked, but ſaved *Noah.* Thereby take occaſion, to ſhew them the Danger of being wicked; that ſinning with Company, will not preſerve from Puniſhment; what a Happy thing it is to be good; and how kind the Lord is to ſuch who keep his Commandments, as *Noah* did.

To

To this purpoſe tell them alſo the Story of *Sodom* and *Gomorrah*, *&c.* How thoſe Cities were conſumed by Fire from Heaven, for their great Wickedneſs; and how *Lot* was preſerved from that dreadful Deſtruction.

Tell them the Hiſtory of *David* and *Goliah*, that they may learn not to be proud of their Strength, but may put their Truſt in God, who is able to ſave them from their mightieſt Enemies.

Tell them the Story of the naughty Children at *Bethel*, how they mocked the Old Prophet *Elijah*, and how 42 of them were torn in pieces by two Bears. By this Example ſhew them, what a dangerous thing it is to be in the Company of naughty Children; and what an Evil thing it is to be Mockers and Scorners, eſpecially of Holy Men, of Aged Perſons, or of God's Miniſters.

Tell them what happened to *Ananias* and *Saphira* for their lying; that they may be afraid to lye.

Tell them how *Daniel* was preſerved, when he was caſt into the Den of Lions: And how the three Children were preſerved in the Fiery Furnace. That thereby they may learn, never to be

be afraid to do the Will of God, tho' by doing it they ſhould be expoſed to never ſo great Dangers.

Tell them how *Daniel*, *Hananiah*, *Miſhael* and *Azariah* choſe to eat Pulſe only, and to drink Water, and yet, by the Bleſſing of God on their plain Diet, *Their Countenances appeared fairer and fatter in Fleſh, than all the Children that did eat the Portion of the King's Meat.* That thereby they may learn to be well pleaſed with the moſt Plain and Ordinary Fare, and may conſider that the Bleſſing of God is able to make the courſeſt Diet very ſweet, Refreſhing and Nouriſhing, even beyond the greateſt Delicacies.

In this manner 'tis fit to entertain your Children ſometimes, according to their Age and Capacity, with ſuch Scripture Hiſtories, as tend to make the moſt lively Impreſſions upon them.

In teaching Children ſuch matters, it is neceſſary to condeſcend to their weak Capacity, to ſpeak to them ſoftly and gently, and in a plain and intelligible manner. It is not fit to talk with them of ſuch things at all times, nor yet to ſay too much to them at any one time: Such Inſtructions are to be dropt into their Minds leiſurely and by degrees

grees, ſo as not to oppreſs them, but to recreate them; not to be a Burden to them, but a Pleaſure.

It cannot be expreſſed how great Advantages attend ſuch early Inſtructions; theſe are the Seeds of Virtue, which take root inſenſibly, and ſpring up ſometimes very unexpectedly; the Impreſſions which they make continue a great while, as Earthen Veſſels retain the ſavour of that Liquor which was firſt put into them a long time after: So powerful are theſe firſt Inſtructions, that they are able to conquer even Nature it ſelf. The famous *Lycurgus* made this appear, by bringing into the Market-place two Dogs of one Litter, and preſenting before them a Pot of Pottage and a Hare; one of them (which was trained up in Hunting) run after the Hare; and the other (which was brought up in the Houſe) fell to the Pottage. † *Plutarc. in Lycurgo.*

What a wonderful power may we daily obſerve in thoſe early impreſſions which are made on Mens Minds? Thereby it comes to paſs, that the moſt abſurd and extravagant Opinions, which have been ſuck'd in, when one was young,

young, can hardly be removed by the cleareſt and ſtrongeſt Reaſonings.

3. *Duty, to teach them to pray.*

Thirdly, Teach them, ſo ſoon as may be, to pray to God Morning and Evening; To ſay after you, or others whom you appoint for that purpoſe, two or three ſhort Petitions, which are eaſie to be underſtood; and as their Underſtanding and Capacity increaſeth, teach them the Lord's Prayer; and after that ſome larger Form of Prayer, which they may ſay after you, till they can read it themſelves, or get it by heart.

You are to have a ſpecial care, that they perform their Devotions in as grave and ſerious a manner as their years can admit: You are to keep them from all ſorts of indecent Actions and Poſtures, when they ſay their Prayers: For this end, you are to teach them who it is they ſpeak to when they pray, and what thoſe things mean, which they pray for.

Chuſe the fitteſt times for them, wherein to ſay their Prayers: As in the Morning, when-ever they ariſe; while their

their Spirits are moſt vigorous, and their Thoughts moſt free. At Night let them ſay their Prayers rather before Supper than after; becauſe after Supper, they are more apt to be very dull and ſleepy, and thereby leſs fit for ſuch a performance. God is not to be ſerved with the refuſe of our Thoughts, and with ſluggiſh ſleepy Deſires; but with our beſt and moſt lively Affections, and with the ſtrength and fervour of our deſires.

You are to prevent their omitting their Prayers at any one time; becauſe doing ſo once or twice, they are apt to neglect them wholly, or to return to them with great averſneſs: Whereas Cuſtom and Conſtancy in performing their Devotions, will make them much more eaſie and pleaſant to them.

When they are poſſeſſed with more perfect and ſolid thoughts about Religion, with ſtronger and more lively impreſſions of Divine things, and are able without great difficulty to expreſs the ſenſe of their Souls; They may do what they find ſerves beſt the great purpoſes of Devotion: If praying without reſtraining themſelves to any particular Form of Words, contribute more

more to their Fervency and Elevation of Mind in Prayer, let them pray without using a Form: But, if they find that their Minds are more stayed and fixed, and their Fervency and Devotion greater in the use of a Form than without it, let them do that which they find best.

When they pray for outward and temporal things, teach them to do it with an entire submission to the Will of God, who hath promised perishing things conditionally, that is, so far as he sees the bestowing of them will be for his Glory, and the good of his Children: Therefore they must not be peremptory, vehement, and importunate in their desires and Prayers for such things, but ought to pray for them with great Humility and Resignation to the Divine Will.

As for spiritual Blessings, to wit, the pardon of Sin, the direction and assistance of the Spirit of God, his Grace to help them in time of need, power and strength to fight against the Devil, the World, and the Flesh, *&c.* These things are to be prayed for with all the importunity and earnestness that is possible. The more vehement

ment and fervent their desires and Prayers are for such things, the more acceptable are they to God, and the more likely to obtain from him the desires of their Souls; for he hath promised, *to satisfie the longing Soul with good things.*

As it is the Duty of Parents to teach their Children to pray Morning and Evening, so they ought to teach them, always to bless God before and after Meals. You ought at first, when they begin to speak, to cause them to say after you, or after those who attend them, two or three words, before and after Meat. And when they come to greater Capacity, teach them a larger Form. This will, in due time, be a means to excite in their Minds a Sense of the power and goodness of God, of their dependance upon him for all needful things, both for Soul and Body, and of their own weakness and indigence.

4. *Duty, to obſerve carefully their temper and diſpoſition, and to endeavour to reform what is amiſs therein.*

Fourthly, Obſerve carefully their Temper and Diſpoſition, what Vices they are moſt inclined to; If they are ſturdy and proud, peeviſh and paſſionate, Malicious and Revengeful, Falſe and Deceitful, raſh and unadviſed, *&c.* Endeavour, all you can, to reform them, and to bend their Minds the right way. For Example,

What is to be done if they are ſturdy and proud.

If they are ſturdy and proud, ſtrive to humble them, to break them, to tame their proud Spirits; accuſtom them to the doing Acts of Humility; do not gratifie them in thoſe things which are apt to make them Proud; cauſe them to yield and ſubmit to your Will, or to the Will of others whom you think fit they ſhould obey. Accuſtom them, now and then, to a refuſal of what they would have, eſpecially when you ſee them too eager to have it. This you may do in ſmall matters, which they may be without very ſafely: By which means

means you will prepare them to bear with a refuſal in things of greater moment, (which are either inconvenient for them to have, or for you to give) and to be willing to have them, or want them, as you ſhall think fit.

If once this Foundation is laid, it will make the reſt of your work a great deal more eaſie, in the Education of your Children. If you once take their will from them, you may then do with them what you pleaſe. But if, inſtead of this, you gratifie them in whatever they have a mind to, and ſuffer them to live according to their own Will and Humour, whether it be right or wrong, you may then expect, that when they are grown up, they will improve to their own hurt and your grief, the Exceſſive Liberty they had when they were young. As then you left them to do their own will, ſo now they will do it, whether you will or not.

If they be given to Lying.

If they be given to Lying, ſhew them the Evil of it, that *a Lying Tongue is an Abomination to the Lord*, *Prov.* 6. 16, 17. and *Ch.* 12. 22. That the Devil is the Father of Lyars; and that they are in the Number of thoſe that are ſhut out of

of the new *Jerusalem*, and *have their part in the Lake that burneth with Fire and Brimstone*, *Rev.* 21. 8. and 22. 15. Shew them how great hurt it will do them, and what shame it will bring upon them; That if they be found Lyars, People will not believe them, even when they speak Truth. Encourage them to confess their Faults, if they have done any thing amiss; be apt to pardon them when they confess, and tell the Truth; and commend them for doing so: But if you find them in a Lye, be sure to Chastise them for it, especially if they have done it oftner than once. Nothing tends more to the spoiling of Children, than their getting into such a habit: This is a Vice that grows up apace, if not timely cured by good Education; Thereby they learn to grow so false and disingenuous, that they are not fit to be trusted or employed.

If they are Cunning and Deceitful.

If you observe them to be Cunning, and full of little Arts and Wiles, to deceive those who are simple and good natur'd; strive to temper this Wisdom of the Serpent, with the Harmlesness and Innocence of the Dove.

Teach

Teach them to uſe their Wiſdom, in doing their Duty as well as they can; in carrying on ſuch good and uſeful Deſigns, as are ſuitable to their Age; and in taking heed leſt others deceive them. Endeavour to make them underſtand, that Golden Rule, which our Saviour gives us, *Mat.* 7. 12. *All things whatſoever you would that Men ſhould do to you, do ye even ſo to them.* Shew them, that, at laſt, Honeſty will be found to be the beſt policy. That *they that walk uprightly, walk ſurely*, Prov. 10. 9. That *God will be a Buckler to them that walk uprightly*, (*Prov.* 2. 7.) That is, he will protect ſuch Perſons, and ſave them from Miſchief and Deſtruction. Endeavour, all that is poſſible, to make them Lovers of Sincerity and of Godly ſimplicity; and ſtrive to poſſeſs them with a juſt abhorrence of any thing that looks like cheating and deceiving.

If they are peeviſh and paſſionate.

If they are of a peeviſh and paſſionate Temper, eaſily put out of Humour with every little thing, and apt to fly out into Paſſion for a ſmall matter; endeavour to make them of a calm and mild Temper, Meek and Gentle, and

of a well governed and compoſed Spirit. Teach them to bridle their Paſſion, to reſtrain the inward boyling of their Anger, and not to ſuffer it to break forth into indecent Words and Actions. Shew them, what an excellent thing it is, for one to rule his Spirit, which, *Solomon* ſays, *is better than to take a City*, Prov. 16. 32. Shew them, what ſad conſequences attend an unruly Paſſion; and what mad and fooliſh things ſome have done, when they were angry. 'Twill not be amiſs, to take occaſion to ſhew them, how one looks, and what he does, when he is tranſported by his Paſſion; and endeavour thereby, to poſſeſs them with a great abhorrence of this Vice, which renders thoſe who are guilty of it, ſuch ſad and deformed ſpectacles. Often ſuggeſt to them the Example of our Bleſſed Maſter; who, *when he was reviled, reviled not again*; who, *endured the contradiction of Sinners againſt himſelf*; and who commanded us, *to learn of him, who was meek and lowly*, Mat. 11. 29.

If they are Revengeful and Malicious.

If you perceive them to be Naturally very Revengeful and Malicious, ready to do all manner of miſchief to

to thoſe, who have croſs'd them or vex'd them in any thing; endeavour all that you can, to deliver them from ſo woful and unhappy a Temper; and to make them love thoſe, who have done or ſaid ſomewhat that was uneaſie to them, and to embrace all occaſions of doing them kind Offices, that ſo they may learn to *overcome evil with good*. Do not encourage them to ſay ill of thoſe, who have ſaid ill of them; for this were to feed and cherriſh their Revengeful Humour. Shew them the Example of our Bleſſed Saviour, who Loved his Enemies, yea Died for them; and requires of all his Followers, *to love their Enemies*. Shew them, what a Noble Victory it is over an Enemy, to overcome him with the Weapons of Kindneſs, by doing him good Offices; and what happy effects attend this Chriſtian Temper. Acquaint them likewiſe, with the many ſad conſequences of Revenge, whereby ſuch Perſons who give way thereto, ſeldom fail to bring upon themſelves, if not their whole Family, utter Ruin and Deſtruction.

Parents ought ſo much the more, to ſtrive to beget a mighty Senſe of this Duty upon their Childrens minds, be-

cauſe it ſeems, moſt of all other things to be neglected by the generality of Chriſtians.

If they are Jealous and Suſpicious.

If you find your Children apt to be very Jealous and Suſpicious, endeavour to free them from ſo bad Temper, which will lay the foundation of perpetual uneaſineſs and diſquiet, if it be not ſpeedily cured. Strive to make them think favourably, and to hope and believe the beſt of every body. Shew them, how much better it is, to be miſtaken often in their favourable conſtruction, than to judge amiſs of any body, tho' but once; that this is a Sin, which the other is not.

If they are too credulous.

But tho' Parents ought thus, to endeavour to free their Children from the Jealous and Uncharitable Temper, yet care muſt be taken, that they be not too credulous, apt to believe whatever is ſpoken, without any regard to the Authority and Credibility, the Truth and Sincerity of the Speaker: For, by being of ſuch a Temper as this, they are in danger perpetually of being impoſed upon, and betrayed to a great many inconveniences, both in their

Word

Words and Actions: Any body who has but Wit enough, to find out their Temper, may very eaſily make a prey of them, and by falſe Relations, and cunning Inſinuations, may occaſion their ſaying and doing a great many things, very hurtful to themſelves or others, or at leaſt very ſilly and impertinent, which will expoſe them to a great deal of Contempt and Scorn. Parents therefore, ought to look upon it as a matter of no ſmall importance, to preſerve their Children from being too credulous; they ought to Teach them to enquire into the Truth of what is ſpoken, and to conſider who the Perſon is that ſpeaketh. For if it be manifeſt, that he who ſpeaketh, is ordinarily given to Lying, and that he makes no Conſcience of his words; it is ſo far from being a fault, not to believe him; that, on the contrary, 'tis a piece of very great ſillineſs, to make any account of what he ſays, until it be confirmed by Perſons of known Truth, and of unqueſtioned Integrity.

If they are Envious.

If they are of an Envious Temper, and cannot endure that others be Loved as well as they, or

that others ſhould have better and fine things than they, or ev'n as good: Endeavour to cure them of this Diſtemper, by all ſuch Arguments and Methods, as their years are capable of. Shew them how great miſchief their Envy does them; how it robs them of the Happineſs and Comfort of their Lives, and eats out all that Sweetneſs and Pleaſure they might otherwiſe take in what they enjoy. Shew them, what a fooliſh thing their Envy is; it cannot affect or hurt others, it only hurts themſelves, which it does with a witneſs; for, as *Solomon* ſays, *Prov.* 14. 30. *Envy is the rottenneſs of the bones*; That is, it waſts and conſumes to the very Bones, thoſe who entertain ſo unlucky a Gueſt; it makes their Life moſt miſerable.

If they are very impatient.

If you perceive them to be very impatient, when they have not preſently what they deſire, or when any uneaſie thing happeneth unto them; for example, when their Head akes a little, or when any other part of their Body is affected, more or leſs, with ſomewhat that is painful and ſmarting, *&c.* Endeavour to make them of a pa-

a patient Spirit; teach them to bear their burthen without much complaining or making an indecent noiſe. Make them ſenſible, that all thoſe things, which are ſo painful and afflictive to them, are order'd by the wiſe and juſt Providence of God, to try them, to humble them, to raiſe their Hearts to Heaven, to purifie them from their droſs, to prepare them for greater ſufferings, to ſtir them up to call upon him, and to learn to depend upon him, and to reſign themſelves entirely to his Holy Will and Pleaſure. Shew them, that whatever they ſuffer, is far leſs than they deſerve; that a great many Excellent and Holy Perſons, have endured much more ſevere things without complaining or murmuring; yea, that ev'n ſome Heathens have, with great firmneſs and conſtancy of mind, endured a great deal of pain and torture. Above all, ſuggeſt unto them, what our Bleſſed Lord and Maſter ſuffered, in his Soul, and in his Body; and how, for our ſakes, he endured all with wonderful patience, and with an entire ſubmiſſion to the will of his Father; How, *He was led as a ſheep to the ſlaughter*; How, *He was oppreſſed*

and afflicted, and yet opened not his mouth. Shew them, how it becometh them, who by Profeſſion are Chriſt's followers, to *run with patience the race ſet before them, looking unto Jeſus.* Encourage them alſo, with the hopes of *an exceeding and eternal weight of Glory,* which attendsthoſe who endure *theſe light Afflictions which laſt but for a moment.*

If they love their Belly too well.

If you ſee that they love their Belly too well, and are apt to Eat and Drink more than is meet, and that they are too deſirous of ſuch food as is moſt coſtly and chargeable; endeavour to reſtrain their Gluttonous Appetite, and to keep them within the bounds of Moderation and Sobriety; * Teach them, to be well pleaſed with plain and ordinary fare; to conſider, that any thing, tho' never ſo courſe, is better than they deſerve; that a great many excellent Perſons have been reduced to ſuch ſtraits, as to think it a Feaſt, to have enough of Bread and Water. Tell them, how meanly

* Xenophon *tells us, that the Dyet of the* Perſian *Boys, till they were* 16 *or* 17 *years old, was Bread and Creſſes; their Drink was Water.* Pædiæ Cyr. *lib.* 1.

meanly a great many People, both Young and Old, live at this very inſtant; and therefore, that they ought to be content with ſuch Food as is provided for them, to uſe it ſoberly, and to be heartily thankful to God, from whom they have Meat and Drink, and all other things, which are for the comfort and conveniency of their Lives.

If they diſcover any tendency to Unchaſt and Immodeſt Actions.

If you obſerve in them any thing that looks like a tendency to an Unchaſte Behaviour, delay not to admoniſh them; ſhew them the evil of ſuch things, and the dreadful conſequences thereof, both to Soul and Body. Endeavour to prevent their falling into ſo horrible a pit, out of which very few eſcape, who have once fal'n thereinto; and of which, the Wiſeman ſays, *Prov.* 22. 14. *He that is abhorred of the Lord, ſhall fall therein*; and again, *ch.* 2. 18, 19. Speaking of the Adultereſs or Whore, he ſaith; *Her Houſe inclineth unto death, and her paths unto the dead; none that go unto her return again, neither take they hold of the paths of Life.* Shew them, into how great ſhame and diſgrace, and

nto how much Misery, such Persons ordinarily bring themselves. Suggest to them, how many other Sins attend this Vice, as its inseparable Companions; whereby the Soul is so deeply corrupted, as to lose all Sense of any thing that is truly excellent, and worthy of a Rational Creature. Strive to make them sensible, of the miserable bondage of those, who are under the Power and Tyranny of their unruly Lusts and Appetites, who are enslaved to the Pleasures of the Flesh. Endeavour to make them taste of those solid and manly Delights, which are only to be found in the ways of true Vertue and unfeigned Piety, which are infinitely more pure and lasting, than those brutish Pleasures which Sensualists pursue. And do what in you lies to preserve them from seeing and hearing any thing that is Unchaste and Impure *, or has the appearance of it.

* *Nil dictu foedum visuque, haec limina tangat, intra quae puer est. Procul hinc procul inde puellae Lenonum, & Cantus pernoctantis parasiti. Maxima debetur puero Reverentia,* &c. Juven. *Sat.* 14.

If they curse and swear.

If you find that at any time they Curse and Swear, and

and take the Name of God in vain, endeavour to rescue them from so horrid and dangerous a Sin. Shew them, that they who practise this Vice, have no profit nor pleasure to tempt them thereto; that they sell their Souls to the Devil for nothing; and that they are so far from having any real gain thereby, that they must needs, at some time or other, find no small inconvenience by it, as to their Temporal Concerns; for they that are wise, and have any sence of Religion, cannot chuse but avoid having much dealings with them, whom they see to be utterly void of the Fear of God *. Shew them what a great dishonour 'tis to God, their great Lord and Master, their Creator and Preserver, for poor Worms thus to dare to rend and tear, as it were, his most Sacred and Blessed Name; and how much he is provoked thereby, to inflict his most heavy and severe Judgments upon such bold Sinners, *He will not hold him Guiltless that taketh*

* Pythagoras *forbad his Followers to Swear by the Gods, and required them so to live, that they might be believed without an Oath.* Diog. Laert. *in* Pythag.

Clinias, *one of his Followers, chose rather to pay a Fine of 5 Talents, than to violate the Precept of his Master, tho' he could have made Oath very innocently.*

taketh his Name in vain. Ex. 20. 7. That is, tho' Men paſs by ſuch Offenders, and do not puniſh them, yet God will look after them, he will call them to an Account, and be avenged upon them; he will not fail to puniſh them. This is reckoned up, *Hoſ.* 4. 1, 2, 3. as one of the crying Sins, for which God had a controverſie with the *Iſraelites*, and for which he threatened *that their Land ſhould mourn, and that every one that dwelt therein ſhould languiſh*, &c.

If they are very Changeable and Unconſtant.

If they are of a very unconſtant and unſetled Temper, ſo that they can never fix at any thing, nor continue in their Purpoſe and Reſolution; ſtrive to fix them and to render them of a more ſtaid and ſetled Mind. If what they have reſolved or begun to do, be not contrary to the Laws of God and men, nor any way Prejudicial to themſelves or others; it is very adviſeable for you, now and then, to keep them cloſe to their Reſolution or Undertaking. Though the thing be not worth a ruſh in it ſelf, which they purpoſe or undertake, yet their being accuſtomed to do what they have once reſolved, diſpoſeth them to

be

be conſtant and firm in more uſeful and excellent Purpoſes and Deſigns; and beſides, it makes the performance of any thing a great deal more eaſie, when the Spirits can fix at it, until it be accompliſhed. Whereas, if way be given to a fickle and changeable Humour, it gets ſtrength daily, and at laſt grows ſo very Powerful and Tyrannical, that they who are under its unhappy influence, are like a feather driven to and fro with the wind; they are never able to ſettle to any thing, tho' never ſo neceſſary and important, and ſo, very ordinarily, prove good for nothing.

If they are ſurly and moroſe.

If you perceive them to be ſurly, of a rough and moroſe, an uncivil and diſobling Carriage: Strive to cure them of ſuch an unhappy Temper. Teach them to be Courteous and Affable, Civil and Obliging to every body, and carefully to avoid whatever looks like neglect and contempt. Shew them how uſeful and ſerviceable, or how hurtful and dangerous, the meaneſt perſon may be to them, at ſome time or other.

* Tell them the Fable of the Lion and the Mouſe. How, when the Mouſe troubled the ſleeping Lion, and diſturbed him, the Lion was ready in great Wrath to have torn it in pieces; but the Mouſe begged of him to ſpare him, for he was but a poor Mouſe, not worthy of his Wrath, and might live to do him ſome Service. The Lion was prevailed with to let him go: Afterwards it happened, that the Lion was intangled in a Net, out of which, as great and mighty as he was, he could not deliver himſelf. But the Mouſe, remembring the Lion's Generoſity, ate aſunder the Net, and ſo ſet him at liberty. Hence you may infer to them, how fit and advantageous it is, by a courteous and civil behaviour, to oblige the pooreſt and moſt inconſiderable Perſon, who once in Seven Years, may be able to do them, either a very great kindneſs, or a great deal of miſchief.

* *This way of inſtructing Children by Fables, was very much uſed in Ancient Times by the Wiſeſt Nations; ſee* Plato Dialog. 2. *de Repub. &* Strabo, *lib.* 15. Geograph.

As you ought to take care, that your Children be very Civil and Courteous to

to all, ſo in a more eſpecial manner to Aged Perſons, whom God has commanded to be Honoured and Reſpected, *Levit.* 19. 32. *Thou ſhalt riſe up before the hoary Head, and honour the face of the Old Man.* Parents ought to conſider, that they may live till they be Old, if they be not ſo already; and therefore they ought to Teach their Children to Honour Aged Perſons, leſt by permitting them to carry themſelves diſreſpectfully and inſolently towards them, they themſelves ſhould meet with neglect and contempt from them; which falls out but too often. How worthy of Praiſe were the Noble *Spartans*, who Honoured all Aged Perſons very much? * One of them being asked, why their Young People roſe up to the Aged, gave this Anſwer; "That, by being accuſtomed thus to Honour others, they "might ſo much the more Honour their "own Parents. And here I cannot but mention another very notable inſtance, concerning theſe *Spartans*; which is this. * When an Old Man came to ſee the Olympick

If they are diſreſpectful to Aged Perſons.

* *Plutarc. Laconic. Apophth.*

* *Plutarc. Laconic. Apophth.*

Olympick Games, he went about to look for a Seat; but the *Græcians* neglected and mocked him, till at last coming where the *Spartans* sate, all the Children rose up to him, and several more Aged Persons gave place to him. When the rest of the *Græcians*, (who had been themselves disrespectful towards him) applauded the Custom of the *Spartans*, and highly commended them for it; the Old Man stroking down his Beard, said, "Alas! what a "sad thing is this? All the *Græcians* "know what is Good and Honourable, "but the *Spartans* only practise it.

If they quarrel much with one another.

If you observe your Children, to be very apt to quarrel and contend with one another, and to fall by the Ears together; be careful to remove their debates, and to make them love one another. By no means wink at their Contentions, especially if they be grown up a little. When such Relations are at variance together, they are of all others the most violent in their Hatred against one another. Witness the Rage and Fury of *Cain* against *Abel*, of *Esau* against *Jacob*, of *Joseph's* Brethren against him. *A Brother offended*

fended, ſaith *Solomon*, Prov. 18. 19. *is harder to be won than a ſtrong City, and their contentions are like the bars of a Caſtle.* The Learned Philoſopher and Hiſtorian *Plutarch*, * reckons it among the things which are next to impoſſible, for Brethren once at variance, to be afterwards throughly reconciled to one another. "As one Member of "the Body, torn or cut off from the "other, can hardly be glued and joyned "together again; So, ſays he, when "Brethren have once fallen from their "Natural Affection, and are poſſeſſed "with bitterneſs and wrath againſt one "another, they ſeldom unite cloſely "any more; their Reconciliation is or-"dinarily but skinned over; whereas, "there ſtill remains under the appea-"rance of Friendſhip, a grievous ſore "ready to break out. How much is it therefore your Duty, to prevent all manner of ſtrife and diviſion among your Children, and if debates ariſe among them, to do your utmoſt to remove them. Teach them to yield and to condeſcend to one another, to take pleaſure in gratifying, rather than in overcoming one another, to rejoice in the

* *De Fraterno Amore.*

the Company of one another, to be mightily concerned for one another's Happineſs and Welfare, to be upon all occaſions ready to help and aſſiſt one another, to ſympathize very tenderly with one another, in any Pain, Grief, or Loſs; and in a Loving and Friendly manner, to tell one another of their Faults, without publiſhing of them. Do not encourage them to ſpeak ill of one another, and to report every little thing, whereby they think to leſſen one another in your Eſteem and Affection. Such things uſe to be the Seeds of Diſcord and Contention amongſt Children, and therefore Wiſe Parents ought to prevent them, as much as may be.

If they are over curious to know their Lot and Fortune in the world.

If you find them over Curious to know what may be their Lot and Fortune, as 'tis called, in the World, and therefore apt to hearken to *Gypſies* and *Fortune-Tellers*, to conſult with Divinatory Books, and to uſe ſuch other Wicked, tho' but too common Arts, for gratifying their Curioſity; do what in you lyes, to deliver them from ſuch dangerous and unlawful Practices. Shew them what is written, *Levit.* 20. 6. *The Soul*

Soul that turneth after such as have familiar Spirits, and after Wizards, to go a whoring after them, I will even set my face against that Soul, and will cut him off from among his People. And *Isa.* 8. 19. *When they shall say unto you, seek unto them that have familiar Spirits, and unto Wizards that peep and that mutter: should not a people seek unto their God?* Likewise, *Deut.* 18. 10, 11. *There shall not be found among you any one that useth Divination* (a), *or an observer of times* (b), *or an Inchanter, or a Witch, or a Charmer, or a Consulter with familiar Spirits* (c), *or a Wizard, or a Necromancer* (d). *For all that do these things are an abomination unto the Lord.*

(a) That is, who foretelleth what is to come, and discovereth what is secret, by unlawful Arts.

(b) That is, who judgeth one day lucky, and another dismal and unlucky, and therefore begins or forbears his Designs accordingly.

(c) One that being in Covenant with Evil Spirits, calls upon them by certain Words and Rites, to get their assistance in some vain or bad Design or other.

(d) One that calleth upon the Dead, and enquireth of them, as the Witch of *Endor* did. 1 *Sam.* 28. 8, 9. *&c.*

Shew

Shew them, that they who follow ſuch courſes, do thereby provoke God to leave them, and to deliver them over to the Wicked one, that he may bring upon them thoſe Calamities and Judgments which they deſerve, and which perhaps they were told ſhould happen to them: Not, as if thoſe Pretenders to Prophecy did infallibly know what would come to paſs, which moſt certainly they do not; but God in his Righteous Judgment, doth often puniſh with ſome remarkable ſtroke, ſuch curious Perſons, who preſume to enquire into thoſe things which he has thought fit to conceal from them: 'Tis ſaid of *Saul*, 1 *Chron.* 10. 13, 14. That, *he died for his Tranſgreſſion, and alſo for asking Counſel of one that had a familiar Spirit, to enquire of it, and enquired not of the Lord: Therefore he ſlew him.* And tho' they who have been guilty of ſuch impious Enquiries, ſhall be delivered from Eternal Condemnation, and poſſibly from ſome great puniſhments in this Life, if they ſincerely Repent of their Sin and Folly; yet oftentimes, they ſuffer not a little from the impreſſions which are made on their fancy, by their having heard that ſome Tragical thing

or other ſhould befall them. How many, even good People, having found unſpeakable uneaſineſs, almoſt all their Life time, only by having heard it ſaid, without their own asking, by ſuch impious pretenders to Divination, that thus or thus it ſhould happen to them: Tho' they abhorred and deſpiſed ſuch things, and did what they could to be delivered from having any Reflections upon them, yet now and then, of a ſudden, their fancy has been ſtruck therewith, which did not a little diſquiet and diſturb them.

From all which, it appears, how neceſſary it is for Parents, to prevent their Childrens doing ſuch things. Shew them, that their only ſafe way, is, to be always careful to do what is good and right, to make the Laws of God their Rule, to ſeek his Glory as their chief end, to depend on him for direction and aſſiſtance, never to be anxious about what is to come, but to leave all Events to his Wiſe and Good Providence; humbly to reſign themſelves to his Holy Will and Pleaſure, and to be always ready to be diſpoſed of as he ſhall ſee fit. Tell them, (which you may do with great aſſurance) that if they

they do thoſe things, they may be confident, that all ſhall be well; for God will not fail, according to his Promiſe, to make all things, even the greateſt Afflictions, work together for good to them that Love him. *Rom.* 8. 28.

If they are unthankful to thoſe who do them good and kind Offices.

If you perceive them to be unthankful for Favours and Benefits, ſo as not to take notice of thoſe who help and aſſiſt them, and who have done them, or are always ready to do them good Offices; endeavour to cure them of this very ill Quality. Cauſe them to thank thoſe who are kind and ſerviceable to them; ſtrive to make them retain a laſting Senſe of Kindneſſes, and to be ready when there is an opportunity, to make ſome fit acknowledgment and return: For which end, 'twill be convenient now and then, to give them ſome ſmall matter, according to your Quality, for a preſent to thoſe who have been at ſome pains to ſerve them, or who have been very Bountiful or Generous to them. And when they make an acknowledgment for Favors received, adviſe them to do it with a chearful Countenance, ſo as to expreſs thereby the

the inward Senſe of their Minds, that they, to whom they make the return of Kindneſs, may ſee how hearty and real they are, that they do it, not grudgingly, but very willingly.

There is the greater need, to inſtil into your Childrens Minds, Principles of Gratitude, becauſe 'tis ſo very common amongſt Men to be unthankful. For, what is there more common, than to ſee thoſe neglected and ſlighted, who have been very kind and ſerviceable? How many root up thoſe, by whom themſelves have been planted? How many baſely betray their trueſt Friends and greateſt Benefactors? How many think it a diſparagement, to be ſo much as thought to be beholden to others, tho' their Obligations be very great? Now, what can there be more baſe and abominable, than ſuch a Temper as this? What Villany and Wickedneſs ſeem they not likely to commit, who have no Senſe of Benefits? The Apoſtle *Paul* reckoneth unthankfulneſs amongſt the great Sins, which make the laſt days perilous and difficult. 2 *Tim.* 3. 2.

To excite your Children to be thankful; ſhew them, how great an abhorrence

rence the very Heathens had of Ingratitude; they thought it one of the worſt things you could ſay of them, to call them unthankful *; they reckoned that this Name, included all the bad things that could be imagined; that unthankfulneſs was the Fountain, from whence the greateſt Vices did ſpring. See *Sen. de Benef.* l. 1. c. 10.

* *Dixeris maledicta cuncta cum ingratum Hominem dixeris.*

'Twas a very Excellent and Commendable Cuſtom amongſt the *Perſians* *, that they who were over their Children, amongſt other things, taught them Gratitude; ſo that if any of the Boys was able to make a grateful return, but did it not, they puniſhed him ſeverely; for they judged, that they who were unthankful, would alſo neglect their Duty to God, to their Parents, their Country, and Friends.

* *See* Xenoph. Pæd. Cyr. *l.* 1.

Amongſt other things to be ſuggeſted to your Children, to ſtir them up to be Thankful, you may repreſent to them, what a ſhame it is for them to be unthankful, when the very Beaſts, both Tame (as may be ſeen every day) and Wild,

wild, (as ſeveral Authors * tell us) do things which look like a grateful acknowledgment to their Benefactors.

* *See* Plin. *Hiſt. l.* 8. *c.* 16. & Sen. de Benef. *l.* 3. *c.* 19. Aul. Gel. *l.* 5. *c.* 14.

If you find them to be of too Prodigal a Temper, apt to be too profuſe in their Expences; ready to throw away their Money upon Trifles, and when there is no reaſonable occaſion for it; you ought by all prudent and proper Methods to endeavour to make them a little more diſcreet and careful; That they waſte nothing in vain, that may be of uſe to poor People; That they do not throw away that which may do good at ſome time or other. Suggeſt often to them, that we are Stewards of whatever God beſtows upon us, that he will call us to an Account; and that therefore we ought to employ to good purpoſe all thoſe good things he gives us. Shew them what our Saviour ſaid to his Diſciples, after he had fed five thouſand men with five Loaves and two Fiſhes, *Joh.* 6. 12. *When they were filled, he ſaid unto his Diſciples, Gather up the fragments that remain, that nothing be loſt.*

If they are of too prodigal a Temper.

He would not have any thing loſt, or thrown away unneceſſarily, which might be uſeful afterwards to one or other.

If they are Covetous. If you find them of a Covetous Temper; endeavour to enlarge their thoughts by the Principles of Chriſtian Charity. Shew them what an excellent thing it is to do good; to ſhew mercy and kindneſs; to make Peoples hearts glad. Accuſtom them to the doing ſuch kind and charitable Offices; for which end give them now and then money, and other things, to beſtow on thoſe who are poor and needy. Shew them the evil of Covetouſneſs; that it's *the root of all evil*, * that it takes the heart off from God, and rendereth it unfit for the conſideration of Divine things, and for all worthy and uſeful deſigns; that it diſpoſeth a man for the baſeſt and vileſt actions and undertakings, as it did *Judas* to betray his Lord; That it bereaves him of true repoſe and ſatisfaction of mind, and *pierceth him through with many ſorrows.* 1 Tim. 6. 9. 10.

* *Inde fere ſcelerum cauſæ. Juven. Sat.* 14.

If you perceive them to be naturally melancholy, and fearful of every little thing, endeavour to chear up their Spirits: Suggeſt to them ſuch conſiderations, and poſſeſs them with ſuch Maxims and Principles, as tend to fortifie their minds againſt thoſe things which are apt to make them uneaſie, and are the occaſion of their fear. If their diſtemper proceed from ſome bodily indiſpoſition, as oft-times it does, uſe ſuch helps as are neceſſary: When ſuch evil habits of body are once rooted and ſtrongly fixed, and when the blood and ſpirits are deeply infected therewith, they are a very grievous clog to the Soul, and a great hindrance to that chearfulneſs and liberty of Spirit, wherewith people ought always to endeavour to ſerve God. *If they are naturally melancholy.*

If you ſee them to be of too gay and airy a Temper, ſo that they cannot fix and be ſtayed at any time; you are to uſe a great deal of prudence and diſcretion to compoſe and ſettle their Spirits; See that they uſe their Wit and Fancy without giving offence, and that they hurt no body by indecent *If they are of too gay and airy a Temper.*

reflections: Let them by no means take liberty to indulge their humour in jesting about things that are Sacred, or that have any relation thereto. But you are to take heed lest your endeavouring to cure one fault, occasion another; lest your striving to deliver them from one extream, drive them to the contrary; that is, lest instead of their being too gay, you make them melancholy and dull: Their Wit and Spirit is not to be rooted out, but reformed and rightly managed; for this may be of use, for seasoning and sweetning Conversation.

If they are Rash and Forward.

If you observe them to be rash and forward, ready to speak and act without due consideration; strive to make them more cautious and circumspect; to reflect and think a little more, on what they say and do; lest otherwise, they fall into a habit of speaking and acting impertinently and indiscreetly. When they say or do a foolish thing, for lack of consideration, then take occasion to make them sensible what a shame it is for them to do so; what a reproach to those who are reasonable Creatures, to speak and act like

like Fools without Reaſon and Underſtanding: Shew them ſome of the bad conſequences which attend ſpeaking and acting in this manner. Particularly, that ſuch Perſons not only expoſe themſelves to Contempt and Scorn, but likewiſe to a great deal of danger and trouble. Tell them, how a great many, by their raſh and unadviſed, though not ill intended, Speeches and Actions, have not only highly exaſperated their Enemies, but alſo provoked their Friends, and forfeited their kindneſs, which thereby has been changed ſometimes into the utmoſt Indignation and Hatred. Shew them, how ſome, by this means, have loſt their Eſtate, their Honour, and Life it ſelf: and not only have ruined themſelves by their raſhneſs and folly, but likewiſe a great many of their beſt Friends and deareſt Relations. A due ſenſe of theſe things ought to excite all Parents to do what they can, to render their Children very conſiderate and wary in whatever they ſay or do. And becauſe, for lack of knowledge and experience, they are in hazard to fall into many miſcarriages, and to commit great abſurdities, if they go-

vern themſelves wholly by their own fancy and apprehenſion, or by their inclinations and deſires, therefore direct them to ask you, or to ask others, whom you recommend to them, whether it be fit for them to do this or that, which they have a mind to do. It will be of unſpeakable advantage to them all their Life long, to learn this piece of Wiſdom betimes, to wit, to be jealous, and not too confident of their own Apprehenſions and Opinions, and to have a great regard for the Judgment and Opinion of others. *Solomon* makes this a diſtinguiſhing Mark betwixt a wiſe Man and a Fool, that *the way of a Fool is right in his own Eyes*, (and therefore he ſcorns to ask the opinion, or to follow the advice of others;) *but he that hearkeneth unto Counſel is wiſe.* Prov. 12. 15.

Thus you are to make it your Buſineſs to watch over your Children, and to conſider what are their defects and faults, and to do all that you can to cure them thereof, and to direct them in the ways of Wiſdom and Virtue. You are careful to pluck up the weeds in your Gardens, while they are

are yet young, and not deeply rooted, leſt otherwiſe the good Seeds ſhould be choak'd up with them. How much more careful ought you to be, leſt the Souls of your Children ſhould be over-run with vicious Qualities?

If your Childrens Limbs are crooked and very deform'd, you are at great pains and ſometimes at no ſmall charge likewiſe, ſo long as there is hopes of Succeſs, to make them ſtraight and comly. Ought you not to be at as much pains at leaſt for their Souls? Ought you not to do what in you lies, to ſhape and frame them to Virtue and Piety, that they may become amiable and acceptable in the ſight of God?

5. *Duty, to ſee that they be taught to Read.*

Fifthly, When once they are of an Age fit for it, ſee that they be taught to read. And if you have not leiſure, or perhaps have not skill to teach them your ſelves, you muſt be careful to make choice of a skilful and diſcreet Perſon to do it; who by his teaching and Example, may train them up both in Knowledge

About chuſing a fit Perſon to teach them to read.

and Virtue; who may not only teach them to know the Letters, to spell exactly, to read distinctly, to write well, &c. but also to know themselves, to *remember their Creator in the days of their Youth*, to hate every evil way, and to take delight in the ways of God's Holy Commandments. If a careful choice be made of a wise and faithful School-Master for your Children, it will render your work so much the more easie.

About keeping them at School.

Having sent your Children to School, you must keep them there, and not by your too great fondness make them long to be at home, and grow weary and uneasie at School. A great many indiscreet Parents ruin their Children by immoderate kindness; they cannot endure that they should be out of their sight one day. They are afraid, lest they that teach them should correct them, and therefore they give them a strict charge not to do it; and if they do it never so gently and discreetly, without more ado they remove their Children from them, and discharge their Passion against

gainſt them as the greateſt Tyrants in the World.

'Tis true, ſome, who have the Charge of Children, are very indiſcreet in correcting them, they paſs beyond all Bounds of Moderation; and by their Tyrannical carriage towards them, they do them a World of Miſchief in many reſpects. As for ſuch School-Maſters, Parents ought, if it be poſſible, to avoid ſending of their Children unto them. But when once they have made choice of thoſe, who are not only Pious, but Wiſe and Diſcreet Perſons, who are skilful in the way of Teaching, and are of a calm and mild Spirit; they ought to be ſo far from reſtraining them, that they ſhould rather encourage them to correct them whenever there is any neceſſity for it. And if, at any time, their Children complain to them of their having been Corrected, they ought to let them know, that they are very well pleaſed that they have been corrected for their Faults, and that they will thank their School-Maſter for having done ſo. Unleſs ſuch a Power as this be given to thoſe who teach Children, there is no great probabi-

lity of their doing much good to th
far greateſt part of them: For, as *So*
lomon ſays, *Prov.* 22. 15. *Fooliſhneſs*
bound in the Heart of a Child, and there
fore there is need of *the Rod of Co*
rection to drive it far from him. 'Ti
but too manifeſt, that Children wh
know their Parents Fondneſs, prove u
ruly and untractable, and do generall
become very wicked and naughty.
When once they find themſelves a
Liberty, and ſee that they are in n
great danger of being curb'd and re
ſtrain'd, they are apt to follow th
Biaſs of their corrupt Inclinations.
And then it often cometh to paſ
what is ſaid by the Wiſe Man, *Prov.* 29
15. *A Child left to himſelf bringeth hi*
Mother to ſhame. The Mother only i
mentioned, becauſe ordinarily, ſhe i
more apt to exceed juſt Bounds in he
Indulgence, and conſequently has
great Hand in ſpoiling her Child: An
beſides, when her Child brings hurt an
diſgrace upon himſelf, by his wicked
and fooliſh Courſes, ſhe uſeth to b
more deeply affected therewith, through
the tenderneſs of her nature, and th
ſtrength and violence of her Affecti
on and Paſſion.

Now

Now, to ſtir up Parents to take care their Children be taught to read, at leaſt the Holy Bible; let them conſider, that this Sacred Book will inſtruct them in the Art of being happy; how to be ſaved; how to obtain a Crown of Glory; how to purchaſe an enduring Subſtance, a Pearl of great price, and a Kingdom which cannot be ſhaken: It will teach them true Wiſdom; how to avoid Sin, and to eſcape Danger; how to reſiſt the Devil, to ſtand againſt his Wiles, to quench his fiery Darts; how to overcome the World, and to mortifie the Fleſh with its Affections and Luſts; how to ſubdue their natural Corruption, and to conquer all their wicked Habits and Cuſtoms; how to redeem the time; how to carry themſelves as they ought to do in their ſeveral Capacities and Relations, wherein God hath placed them in the World; how to enjoy ſatisfaction and contentment in every ſtate and condition of Life; How to uſe aright the things of this World; how to improve Proſperity, and how to reap advantage from Adverſity; how to dwell at eaſe, and to enjoy real Peace and Comfort amidſt the greateſt

Vexations

Vexations and Confuſions that can happen. All theſe things the Holy Scriptures will teach both you and them, if they are read as they ought to be, to wit, with a ſerious and humble mind, with an earneſt deſire to know the Will of God, and with a firm and ſincere Reſolution to do it. And therefore, how careful ought you to be, in ſo conſiderable a part of your duty towards your Children? If your condition in the World is ſuch, as diſables you from doing much for them as to their outward Eſtate, yet if you do this, it may prove (unleſs it be their own fault) of unſpeakable advantage to them, and, in ſome ſenſe, better than a great Portion, or than a gainful Trade, as may appear from what has been ſaid.

When once they can read tollerably well in the Holy Bible, be careful that they do it more or leſs every day: See that they do it with great Reverence, as being the Word of God: Cauſe them to conſider who it is that ſpeaketh to them therein; and what it is that he commands, promiſes, or threatens; direct them at firſt to read ſuch places, as are moſt eaſie to be under-

derſtood, and which are apt to make the deepeſt Impreſſions: After they have read, ſee what they remember; cauſe them to tell you what they can call to mind: Explain to them ſo far as you are able, what they do not know; eſpecially in ſuch things as are moſt uſeful to make them wiſer and better. Appoint them now and then a verſe or two, to get by heart; cauſe them to repeat them with due Gravity; let them not do it in a trifling manner, as if they were telling a ſilly Story. Do not appoint them too many things to be got by heart, for this will do more hurt than good: A few things well underſtood do better than a great many by rote.

Great care ought to be taken what Books they read.

Be careful leſt they read any Books which tend to poyſon their minds, to fill them with falſe Opinions, or to lead them to bad practices: Their tender minds are apt very quickly to be corrupted by ſuch Treatiſes. Even they who are of a more fixed and ſolid Virtue, are in danger of receiving hurt by reading ſuch Books; eſpecially when they are writ with great Art, and when their Noti-

ons

ons are repreſented in fair and Beautiful Colours; They are apt to impreſs on the Fancy ſome Images of no good conſequence to the Soul: How great need therefore have Parents to reſtrain their Children from reading ſuch Books as tend to pollute their innocent and chaſte minds, which are capable of receiving any ſort of impreſſions either good or bad?

As for Books of Devotion; great care is to be taken, that only ſuch be put into their hands as are writ in a plain and eaſie ſtyle; which treat of things fit and needful to be known by them; and which are moſt likely to make them Wiſe and Good. They are to be accuſtomed to the Writings of thoſe who are Men of greateſt Moderation; who do not impoſe their own conceits, as neceſſary Rules of Devotion; who do not require ſuch things as abſolutely needful to be done, which God hath not declared to be ſo; nor yet who ſhorten the Rule, by cutting off ſuch things as God hath injoyned us: All Books which lead Men to extreams, are carefully to be avoided; and ſuch Treatiſes are to be made uſe of, as contain the plain and neceſſary

Doctrines

Doctrines of Christianity; which tend to inspire Men with the Spirit of Purity, of Truth, of Peace and Love; which promote Sincerity, Justice, Temperance, Charity, Meekness, Humility, Patience, Resignation to the Will of God in all things, Zeal for his Honour and Glory, a firm Belief and Trust in him, *&c.*

When it is requisite to acquaint them with the different Opinions amongst Protestants, that their minds may not be unfixed and unsettled, when they go abroad into the World; be sure not to put into their hands such Tracts as are writ with a fiery uncharitable Spirit, and in a Dogmatick and Magisterial manner; but such as are writ with great Temper and Moderation; which tend to heal the Church of all Contentions and Divisions, and not to kindle and increase them; which do not load Mens Opinions with unjust, extravagant, and impious consequences, which never entred into the minds of those who vouched them; but such as make fair and favourable Constructions, and just allowances. Such Treatises are chiefly to be chosen for them, which dispose Men to be humble and modest; not

not to be ſtiff and pertinacious in their own private Sentiments; not raſhly and ſeverely to condemn others who have different thoughts; and never on the account of any ſuch particular Opinions to break the Peace of Chriſtian Society; nor to grow more cold in their reſpect and affection towards thoſe who have not the ſame thoughts with themſelves in leſſer matters. They are, as it were, to feed upon Books of this ſort, and carefully to digeſt them.

6. *Duty, to bring them to the place of publick Worſhip ſo ſoon as they are fit for it.*

Sixthly, You are to bring them to the place of publick Worſhip ſo ſoon as they are fit for it, that they may have the benefit of the Prayers of God's People, and may learn, as they are capable, ſomewhat that may make them wiſer and better. Thus we find, when *Joſhua* read the Law before the Congregation; the little Ones are mentioned as preſent amongſt the Men and Women. *Joſh.* 8. 35.

Teach

Teach them to pray to God before they go to Church, and to beg of him that he would fit them and aſſiſt them, to joyn in the publick Worſhip with unfeigned Devotion, and to hear the Word in a right manner. Teach them alſo to pray for all thoſe whom God employs to Preach his Word, and particularly for his Servant whom they are to hear; that he would Sanctifie him, and direct and enable him to teach others the true way to Life and Bleſſedneſs. *What they ſhould do before they go to Church.*

And as you ought to direct them what to do before they go to Church, ſo you muſt take heed how they carry themſelves in the Houſe of God, that it be with all poſſible ſilence and reverence; and that they perform their publick Devotions in a decent manner.

See that they do not ſpend their time in gazing upon others, in obſerving their Dreſſes and Modes, their looks and Geſtures; nor yet in bowing and making Courteſies to every body of their Acquaintance they happen to ſee in the midſt of their Prayers. Though this be too common *How they ſhould carry themſelves at Church.*

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a Practice, yet it ought carefully to be avoided, as unſuitable to that ſeriouſneſs, that fear and Reverence, that Fervency and Devotion, which true Worſhippers of God ought to be poſſeſſed with, when in the moſt Solemn manner they are, or ought to be employed, either in paying their Homage to the King of Heaven and Earth, their Lord, their Maker, and Saviour; or in hearing the Meſſage that is delivered in his Name, by his Ambaſſadors.

What they ſhould do when they come from Church.

When they come from Church, ſee what they remember; if they have got any thing by heart, encourage them: If they remember nothing, you may tell them ſomewhat or other of the Sermon which is fit for them to learn.

Stir them up ſo ſoon as their Years are fit for it, to meditate more or leſs on what they have heard, that ſo the Word of God may profit them. Shew them, that as their Food cannot nouriſh them, if their Stomach do not concoct and digeſt what they Eat and Drink, ſo neither will the Word of God nouriſh, quicken, and ſtrengthen their Souls, if they

they do not, by ſerious Meditation, digeſt what they read and hear.

Endeavour by their conſtant attendance on the publick Worſhip, to beget in them a mighty regard thereto, as being one great means appointed of God to increaſe in them true Knowledge and Piety. Let them not ſpend the reſt of the Lords Day in rambling about; but, ſo far as their Age can bear it, let them be imployed uſefully.

Why the Lord's Day ought to be kept.

Shew them why they ſhould obſerve this Day, to wit, becauſe on it Our Bleſſed Lord Jeſus Chriſt, roſe from the Grave, Triumphed over Death, and finiſhed the work of Our Redemption. As *He was delivered* (and died) *for our Offences, ſo He was raiſed again for our juſtification. Rom.* 4. 25. To us the Lord's Day, ſaith One of the Ancients, * is therefore venerable, and to be obſerved in a Solemn manner, becauſe thereon Our Saviour, as the riſing Sun, having diſpelled the darkneſs of Death, ſhone forth by the Light of His Reſurrection.

* *Ambr. de Pentec. Ser.* 61.

'Twill not be unfit, to acquaint them with ſome inſtances of God's righteous

ous and dreadful judgments, againſt prophaners of this Day; and particularly, how a great many, who have come to an untimely End, confeſſed and acknowledged, before their Death, that their ſlighting and profaneing this Day, made way for all thoſe Villanies, and Impieties, which at laſt brought God's heavy Judgments upon them.

Children are to be poſſeſſ'd with a great regard for the Miniſters of the Goſpel.

That your Children may attend the publick devotions of the Church, and the preaching of the Goſpel, with greater profit and advantage; 'tis neceſſary that you endeavour to poſſeſs them with a great regard, for thoſe whom God employs in ſo Holy a Service, that they may *eſteem them very highly in Love for their Works ſake.* 1 *Theſ.* 5. 13. When the Perſons employed inDivine Miniſtraitons are loved and eſteemed, their Doctrine is apt to make the greater Impreſſion, and to be the more ſucceſsful: Whereas,if People are prejudic'd againſt them, tho' never ſo unjuſtly, what they ſay will be ſlighted, or very little regarded for moſt part, even tho' what is ſpoken be moſt excellent in it ſelf, and expreſſed

preſſed in ſuch a manner, as might otherwiſe very much affect and excite the dulleſt Hearers. The Truth of this, did not only appear in the Holy Prophets, but in our moſt Bleſſed Maſter Himſelf, who, tho' *He ſpake as never Man ſpake*, yet what He ſaid was but very little regarded by moſt part of the *Jews*, and ev'n by his own Brethren and Kinſmen, who were poſſeſs'd with moſt unjuſt and groundleſs prejudices againſt him. The Conſideration of this, ought to make you Careful, to beget in your Children a due Senſe of the Dignity and Excellency of the Paſtoral Office, and likewiſe a juſt value for the Perſons themſelves, whom God makes uſe of to Miniſter unto Him in Holy Things, whom He calls to be the Guides of Souls *and Stewards of the Myſteries of God.*

If Men have a great Reſpect for Miniſters of State, and for the Ambaſſadors of Earthly Princes, who are employ'd to manage the Concerns of the Kingdoms or Principalities of this World; ſhall they account the Miniſters and Ambaſſadors of Jeſus Chriſt, unworthy of the leaſt regard and eſteem?

ſteem? Whom the King of Kings and Lord of Lords, hath choſen out of the reſt of Mankind, and whom He hath ſet apart for His own immediate Service, to publiſh His Will, and to offer Life and Salvation to the Sons of Men, to reſcue them from their evil Courſes, to direct them what they muſt do to be ſaved, and to ſhew them, not only by their Doctrine but Example, the way wherein they ought to go.

And tho' ſome of thoſe who are of this ſacred Employment, are far from being what they ſhould, yet you muſt be careful what you ſay concerning them before your Children; you ought to keep from their Knowledge, ſuch faults and blemiſhes as are not obvious and notorious. Beware of taking occaſion of reproaching them, and thinking meanly of them, for their Infirmities. And when their miſcarriages are very heinous and ſuch as cannot be concealed, you ought to take care, not to aggravate them or make them worſe, but to ſpeak of them ſo, as your Children may ſee, you are only Enemies to their Vices, and not to their Perſons or Holy Office.

That

That you may fortifie your Children againſt the danger they are in from ſuch ſad Examples, ſhew them, that our Holy Religion is not the worſe, becauſe ſome of thoſe who are Miniſters do not live ſuitably to their Calling and Profeſſion; that it is Men (the beſt of whom are Imperfect and Sinful, and ſubject to the like Paſſions with others) and not Angels, who are put by God in the Office of the Miniſtry: That amongſt the twelve Apoſtles of our Bleſſed Maſter and Saviour, one of them was a Thief and a Traitor; that the Holy Doctrine which ſuch Perſons Preach, is not in it ſelf the leſs excellent, and worthy of acceptation, becauſe it is delivered by thoſe who do not live as they Preach; that there were many ſuch Teachers in the days of our Saviour, and yet he forbad not the *Jews* to hear them, only he gave them a caution to beware of their ill Example. *The Scribes and Phariſees*, ſays he, *Mat.* 23. 2, 3. *ſit in Moſes Seat, and therefore whatever they bid you obſerve, that obſerve and do; but do not ye after their Works, for they ſay, and do not.*

I thought it ſo much the more neceſſary to ſuggeſt this Direction, becauſe 'tis none of the leaſt Sins of this Age and Kingdom, that too many are very apt to deſpiſe and ſpeak ill of the Miniſters of Jeſus Chriſt; to liſten to all Reports which are to their diſadvantage, to believe them too readily, and to repeat them in all Companies, and even before their Children, with a great deal of pleaſure. And there want not thoſe who have a very fruitful Invention on this Subject, who contrive a great many Stories, to beſpatter them, and to leſſen and deſtroy their Reputation; whereby they too ſucceſsfully promote the Kingdom of Satan, and ſhew themſelves to be his Miniſters. When once the great Enemy of Souls has gain'd this point, to make the Perſons of Miniſters contemptible, 'twill be no hard matter for him to make Men undervalue and deſpiſe the very Office it ſelf: And what can be the conſequence of this, but the riſe and growth of Hereſies, of Factions, and Schiſms, of Atheiſm and Irreligion, and of all that can be thought of, that is any way diſhonourable to God, and deſtructive to the Souls of Men?

Men? Of all which there are but too many ſad Inſtances at this day, which are a moſt certain Evidence of the great decay of real Piety and Chriſtianity, and that there is but very little of true Religion to be found amongſt us.

And as this ſo common Contempt of the Clergy is a ſign of the great Wickedneſs of the Age, ſo it is a Preſage of heavy Judgments. When *the Meſſengers of God were mocked, and his words deſpiſed, and his Prophets abuſed, the Wrath of the Lord aroſe againſt his People, till there was no Remedy.* 2 Chron. 36. 16.

7. *Duty, to make them underſtand their Baptiſmal Covenant.*

Seventhly, Do all that you can to make them underſtand their Baptiſmal Covenant; and if there be opportunity to own and renew it publickly and ſolemnly, fail not to encourage their doing it. It's of great Importance for them, to make a Solemn Profeſſion of their Faith, and to declare their Reſolution of performing their Baptiſmal Promiſe: It is of great advantage to them, at ſuch an occaſion, to have

the Prayers of the Church, and particularly of those, who are appointed of God, to bless the People. It is true, the great abuses which have been committed in the performance of this Ancient Ceremony, have made many People to slight and neglect it; but if Confirmation were performed with that care and seriousness, which ought to be used on such an occasion, it is a Custom which might be of marvellous benefit in the Church; both to stir up Parents to instruct their Children, and Ministers to Chatechise them, and acquaint them with those things that are needful for them to know, to believe, and to do. The careful and Religious use of it, would tie Children more strictly to mind the great concerns of their Souls; it would afford them occasion to consider what it is to have been Baptised, and to be a Christian: It would work in them a more Powerful Sense of the Obligations of Christianity; and make them more careful to live up to that Holy Religion, whereof they made so publick a Profession: It would make them more afraid to do bad things, against which they had protested so solemnly. And not only fear, but

but ſhame in this caſe, would reſtrain them from doing wickedly. This would be to young People a great defence againſt Temptations: Bad Men would not ſo boldly ask them to ſin, if they knew they had openly and Solemnly diſowned and renounced them, and all their wicked Courſes; and if they were tempted, they would be more apt to ſay in their own minds, Shall we do ſuch wicked things, and run the hazard of being Covenant-breakers, and Perjured Perſons? Shall we commit ſuch Villanies, and practice ſuch Abominations, and thereby break our Solemn Vow and Engagement? Shall we by our Folly and Impiety give occaſion of Offence and Scandal to the Church of Chriſt, which he hath purchaſed with his Blood? Shall we renounce the Captain of our Salvation, and prove Deſerters, who have ſo lately vowed *to renounce the Devil and all his Works*? What a mighty defence would this be to your Children, when Aſſaulted by the fiery Darts of the Devil, the Vanities of the World, and the Luſts of their own Deceitful Hearts? to conſider, that by their own actual Conſent, they have renounced all

these, and given up themselves into the Hands of God, to be kept by his Mighty Power, through Faith unto Salvation; They have Vowed, and they ought to perform it, to keep his Righteous Judgments.

These things being impartially considered, should mightily excite Parents to see that their Children do openly and Solemnly profess their Faith in Christ Crucified; their Resolution to Obey him, to Serve him, and Love him, to fight under his Banner, against Sin, the Devil, and the World, and to continue his Faithful Souldiers and Servants unto their lives end. Is not this your Glory, that your Children are Christians? And do you think it a Shame or Dishonour for you or them, if they make a Solemn Profession of their Christianity; that they avow their Religion, and will by God's help make good the Promise which was made in their Name in Baptism? Of so great Importance is this Custom, that the greatest Men amongst the Reformers did highly commend it, and did earnestly wish that it might be restored as a thing of great use towards

wards the reviving the true Spirit of Chriſtianity.

8. *Duty, to encourage them to come to the Lord's Table.*

Eighthly, When they are fit for it, you ſhould encourage them to come to the Table of the Lord, that they may be ſtrengthened in their moſt Holy Faith, and further aſſured of the Love of God; that they may make a publick Profeſſion of their Chriſtianity, of their Love to their Lord and Maſter Jeſus, of their Charity to all Men, and of their ſincere Affection to thoſe who are Chriſt's Members and Followers: They ought to make uſe of this Holy Sacrament, that their Love to their deareſt Lord and Saviour may be kindled and enflamed, by remembring his Love, and ſhewing forth his Death; that they may bind themſelves more ſtrictly to Serve and Obey him, and to fulfil their Baptiſmal Engagement.

How glad ſhould Parents be to ſee their Children advanced to this Honour, to eat and drink at their Lord's Table, to partake of ſo great a Teſtimony of his Kindneſs and Friendſhip?

How earneſtly ſhould they encourage them to embrace this opportunity, of renewing their Covenant with the Lord, to live and to die his Faithful Servants? Do you not deſire to have them ſaved, to have them delivered from their Luſts and Paſſions, their Pride and Vanity, their Bitterneſs and Wrath, their Malice and Envy, and from all manner of Sin and Folly? To be made pure and clean in Heart and Life; to be made meet for that Holy Place, where no unclean thing can enter? Do you not deſire that their Sins may be blotted out, that they may be waſhed with the Blood of their Saviour? And yet do you not adviſe and entreat them, for their Souls Health and Safety, to come to the Holy Communion? which is deſigned as a means for theſe excellent and great Ends and Purpoſes, to as many as are qualified according to the Terms of the Goſpel, that is, who unfeignedly repent of their Sins, and believe in the Lord Jeſus with all their Heart. But, alas! how far are too many Parents from doing this for their Children? How many do either wholly, or for the moſt part, neglect and ſlight this Holy Ordinance themſelves, as if our

our Lord had without any juſt or neceſſary ground appointed it? How can ſuch Perſons expect the precious Fruits of the Death of Chriſt, who will not remember his Death, when he ſo lovingly and kindly calls and invites them to do it? *Do this*, ſays he, *in remembrance of me.*

What a great Argument is it, of a wonderful decay of true Piety and Religion in the World, when Men do thus deſpiſe and ſet at naught the kindneſs of their Lord and Saviour? When they refuſe to do a thing, ſo juſt and reaſonable, and ſo eaſie as this is; which tends ſo much to his Glory, and their own true Happineſs and Welfare, both here and hereafter.

9. *Duty, to take care that they accuſtom themſelves to Self-Examination.*

Ninthly, When they are fit for it, ſee that they accuſtom themſelves to Self-Examination, that they ſpend a few Moments every Night (if another time of the Day be not more convenient for them to do it in,) in calling themſelves to an account; that they

may see what good or what evil they have done; that they may give Praise and Thanks unto God for any thing they have done, which was good and right; and that they may confess their Sins and Follies, begging his Gracious Pardon, and renewing their Purpose and Resolutions to do better for the time to come.

But besides these daily short Reviews of their Heart and Life, 'tis fit to call upon them, when they are well advanced in Years, to a more strict and Solemn Examination of themselves; to Prayer and Fasting, as their Age and Strength can bear it. This may be done at first once a Month, or once in two Months, or once a Quarter at least; but after some time, it may be done oftner, according as your necessary Affairs and your Circumstances in the World will permit. They who are Great and Rich, ought so much the more frequently, to call upon their Children to those private extraordinary Exercises of Devotion, because their outward Estate in the World does, ordinarily, afford them enough of time and leisure for such Performances, if they will but redeem it from Idleness,

and

and from a great many vain and unnecessary Actions.

As to their Abstinence from Food on such days, there's no Rule can be given to serve all Persons; if they can fast one Meal or two it is well; if not, then they may eat less at a time, and of such things as are less apt to be a hinderance to their Devotion: That is to be done that serves most to render them fit for Prayer and Meditation.

It will be convenient, in order to their doing this to good purpose, to be directed to a method, that so their thoughts may not wander and be unfixed: For which end, it will be of good use, to have the direction of their Minister, if he be a discreet and good man, or of some other prudent serious Christian Friend: Or you may recommend to them some plain and easie short Treatise on this Subject, such as you shall find written discreetly with due moderation of Spirit.

There is not any one method can be prescribed for all Persons, nor fit for all times: But in general, upon such days, it's fit for them to begin with Prayer to God, humbly begging the Divine Assistance and Direction; that

he would open their Eyes, to ſee their Sin and Folly, and to diſcover his Mercy and Kindneſs, his long Suffering and Patience towards them, that they may be thereby led to Repentance.

They may next enquire particularly and ſtrictly into their ways and doings; which they may do, by conſidering what have been their Thoughts, their Words and Deeds; each of which they are to examine according to the Rule of God's Word: Or, (which comes to the ſame thing) they may go over the Commandments, and ſee wherein they have broken any of them: Wherein they find themſelves Guilty, they are with unfeigned Sorrow and inward Contrition, to confeſs it, to mourn for it, and earneſtly to beg Forgiveneſs of God; reſolving with full purpoſe of Heart, to do ſo no more; but to ceaſe from Evil, and to learn to do well. They are to conſider what Temptations they are moſt in danger of; that they may avoid them: They are alſo to conſider what courſe they muſt take, and what Chriſtian methods they muſt uſe, to overcome their Evil Inclinations and Fooliſh and bad Cuſtoms; and they are to reſolve to govern themſelves accordingly;

ly; and ſincerely to endeavour to go on unto Perfection.

After this, they may reflect on the kind Providences they have met with; that their Souls may be filled with a grateful Senſe thereof; that they may return all Praiſe and Thanks to God for his Mercy and Love; and may be excited for the time to come, to truſt more firmly in him, and to depend upon him.

They may particularly conſider, wherein God hath been pleaſed to anſwer their Prayers, and to grant them the good things they have asked of him for their Souls and Bodies, for themſelves or for others; that their Piety and Love to God may be thereby the more kindled, and their Devotion excited; that their Faith and Hope may be made more ſtrong and lively.

They may take notice likewiſe of the Corrections and Chaſtiſements, wherewith God hath thought fit to exerciſe them; that thereby they may be awakened from Sin, and made wiſer and better for the time to come.

It will be very uſeful for them to have a Note in Writing of thoſe various

ous particulars; that they may on such days review them, and with the more ease make such Reflections on them, as tend to their Improvement in real Piety.

Besides these Acts of Devotion, which concern themselves immediately; it will be fit on such days to make earnest and hearty Prayers to God for all Mankind; For the Conversion of *Jews*, *Turks*, and *Pagans*, For the Reformation of those Christian Countries that are corrupted with Superstition and Idolatry; For Union amongst those that are divided in their Opinions about lesser matters; For deliverance to those who are persecuted for Righteousness sake; and for these Lands, (that God may inspire us with a Spirit of Peace, of Love, and of true Piety;) For our King and Queen; For all Judges and Magistrates; For all the Ministers of the Gospel; For all their Friends and Relations; For all their Enemies; and for all who desire their Prayers, of whom it is not unfit to keep a particular Note in Writing, that this Christian Office may be performed towards them with all Faithfulness and Kindness.

They

They are next to consider, what may be done by them for the Honour of God and the good of Men; and are to resolve to do some Act or other of Piety or Charity, which may be of real Advantage to Mens Souls or Bodies.

One thing more I shall mention, which may be very useful on such days; and that is, That they consider what are the things wherein they desire more earnestly the Divine Assistance and Direction; which they may write down distinctly, that they may renew their Petitions therein every day. And thereafter, especially on such Days as they appoint for more Solemn Reflection and Humiliation, they may consider what Answers God has been pleased to afford them.

These are a few General Heads on this Subject, which may be of great advantage, in Order to the promoting of true Devotion. But the designed brevity of this Treatise does not permit the enlarging upon them.

10. *Duty, to observe what Providences they meet with, and to acquaint them therewith in due time, as also with some of the most remarkable Providences, which either they (to wit the Parents) themselves, or others have met with.*

Lastly, Consider what Providences they meet with, what signal Mercies and Favours their Merciful Father bestoweth upon them; what Dangers and Hazards they have escaped; wherein God's Kindness and Mighty Power has appeared towards them, in preserving them, and keeping them alive: Keep a Note thereof in Writing; that so when they come to Age, you may acquaint them therewith, that they may therein read the loving Kindness and tender Mercies of the Lord, and his wonderful Goodness and Favour towards them; and may be excited to be thankful, and to put their Trust and Confidence in him, whose Mercies are over all his Works.

But, alas! How far are most Parents from doing this? Very few do any such thing for themselves; the Mercies of God

God are renewed to them every Morning, they live at his coſt and charge, he gives them richly all things to enjoy; all their good things are from him alone: But how little do they conſider, and take notice of the Hand of God, in thoſe many and great Benefits he loads them with every hour and moment? they do not reflect upon the great and marvellous things that he does for them; they live as if they were altogether inſenſible of God's Mercies and loving Kindneſſes; and no wonder, if they take little thought to poſſeſs their Children with any Impreſſions of that, whereof they have no ſenſe themſelves.

But if Parents did, as they ought, acquaint their Children with God's Providences towards them in their Infancy, and in the days of their Youth, when they were not ſo capable themſelves to reflect thereupon, it would have a great force upon Ingenuous minds, to ſtir in them Pious and Religious Diſpoſitions.

It would likewiſe very much ſerve this end, if Parents would often reflect on God's kind Providences to them-

selves, and now and then talk * of them to their Children, and acquaint them sometimes with one Instance of God's care and kindness towards them, and sometimes with another; this would insensibly make an Impression on tender minds, and in due time might bring forth good Fruits.

* *They who join with us in the publick Worship, ought to think of their Obligation to this Duty, when they hear these words of the Litany,* [O God we have heard with our Ears, and our Fathers have declared unto us the Noble Works that thou didst in their days, and in the old time before them. *See* Ps. 44. 1.

Shew your Children therefore, How God was pleased to provide for you, when you were in great necessity and want; How he raised up Friends to help you, in the day of your Distress; How he preserved you from Danger; How he delivered you out of many and great Afflictions and Troubles: How he comforted you in the days of your mourning; How he raised you up, when you were brought very low; How he defeated the designs of your malicious Adversaries; How he disposed a great many uneasie and afflictive things, sometimes for your Temporal, and always

ways for your Spiritual Advantage; How he aſſiſted and ſeconded your endeavours to ſerve him, with great and unexpected Succeſs; How he rewarded and bleſſed you, when you did thoſe things which were good and right before him; And how he puniſhed and chaſtened you, when you omitted your Duty, or did and ſaid a bad and wicked thing; How he heard your Prayers, and Granted you the deſires of your Souls; How he prevented you with his loving Kindneſs and tender Mercy; How he ſatisfied your longing Souls with good things; And how he dealt with you, exceeding abundantly above all that you could think or ask. In this manner, according as you have met with particular Inſtances of the good and kind Providence of God, you ought, at ſome times, when you find it moſt likely to do good, to talk thereof to your Children, that thereby they may be awakened to obſerve and conſider the Powerful, Juſt, Wiſe, and Kind Providence of God; and may be excited, together with you, to bleſs his Holy Name, for his great, his marvellous, and undeſerved Love towards you.

You

You ought also, to discourse sometimes to them, concerning some of the most Signal Instances of Divine Providence towards others, which either you have observed your selves, or which you have received an account of from Persons of very good Authority: For Example,

Shew them, how God has brought down proud and lofty Persons, when their Hearts were lifted up; How he covered them with Shame and Reproach, and made them Loathsome, Vile, and Contemptible, almost to every body; And how he raised up humble and lowly Persons; How he followed them with the Expressions of his Mercy and Love; How he turned Peoples Hearts towards them, inclining them to love and honour them, and to do them many good and kind Offices. This will tend to teach your Children Humility, and to restrain them from Pride and Self-conceit.

Tell them, what has befallen many Passionate and Impatient Men; How they have run into the Pit of Destruction, when they gave up themselves to to the Conduct of their own violent and unruly Passions; And how the meek

meek and patient Ones have been directed, assisted, and preserved by the good Providence of God; And how they have enjoyed a great deal of Peace, Joy, and Happiness, amidst the many Afflictions and Troubles they met with in the World. This will tend to teach them to be meek, to restrain their Passion, and to beware of Impatience.

Tell them, How God has punished those who have got Wealth and Riches by false, unjust, and indirect means; How he has cursed their Estates, and sent a moth into them, which has in a short time insensibly wasted and consumed them; And how he hath blessed the Estate and Substance of those, who have got their Wealth by honest and lawful means. This will tend to make them honest and sincere in their dealings in the World, and to hate false and crooked ways.

Tell them, how God has punished Cursers and Vain and False Swearers, how the Curse has followed them, how often it has happened to such Persons according to their mad and horrid Imprecations.

Tell them, how God, by very unexpected and surprising ways and means,

means, has discovered and cut off Traitors, Murtherers, Adulterers, Thieves, and Robbers, False Witnesses, *&c.*

Tell them, how he has appeared, sooner or later, in behalf of his Servants and Children; How he has wonderfully defended and preserved sincere and upright Men; How he has avenged Innocent Blood; How he has defended the Widow and Fatherless; How he has heard the cry of the Stranger, of the Desolate and Oppressed, *&c.*

Such things as these, being seasonably and frequently suggested to Children, may, at some time or other, work upon their minds, and cause them to take notice of the Power, Wisdom, Mercy, and Justice of God; which they cannot do in good earnest, but they must needs be thereby stirred up to fear him, to love him, to obey him, and to walk in his ways. And tho' these things do not produce their effect at the very time when they are told, yet some time or other they may catch hold of the minds of your Children, and have a very powerful and lasting Influence upon them.

The Example of Faithful *Abraham* ought to excite you to do these things.

For

For this end did God acquaint him with what he intended to do to *Sodom*, becauſe he knew that he would improve all his Providences, that he would not ſmother them in his own Breaſt, but acquaint his Children and Family therewith, that thereby they alſo might learn to be wiſer and better; that they might ſee the terribleneſs of the Divine Juſtice againſt Incorrigible Sinners; and his Infinite Compaſſion towards thoſe who fear and love him; that they might know the Power and Efficacy of Prayer, and ſee how ready the Lord is to hear all thoſe who call upon him in earneſt, not only for themſelves, but alſo in behalf of others. *And the Lord ſaid*, (Gen. 18. 17.) *Shall I hide from* Abraham *that thing which I do?* and v. 19. *For I know him, that he will command* (or *inſtruct*, as the word is uſed ſometimes) *his Children, and his Houſhold after him, and they ſhall keep the way of the Lord to do Juſtice and Judgment*, &c.

Suitably to this Example, we find a general Command given to the *Jews*, *Deut.* 4. 9, 10. *Take heed to thy ſelf, and keep thy Soul diligently, leſt thou forget the things which thine Eyes have ſeen, and leſt they depart from thine heart*

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all the days of thy Life; but teach them thy Sons and thy Sons Sons: Especially the day that thou stoodest before the Lord thy God in Horeb, &c. To the same purpose we find a Direction given them touching the Passover, *Ex.* 13. 8. *Thou shalt shew thy Son in that day, saying, This is done because of that which the Lord did unto me, when I came forth out of* Egypt, &c. And v. 14. *And it shall be when thy Son asketh thee in time to come, saying, What is this?* (to wit, that is said about setting apart unto the Lord the First-born) *That thou shalt say unto him, by strength of Hand the Lord brought us out from* Egypt, *from the House of Bondage. And it came to pass when* Pharaoh *would hardly let us go, that the Lord slew all the First-born in the Land of* Egypt.——*Therefore I Sacrifice to the Lord all that openeth the Matrix, but all the First-born of my Children I redeem.* Likewise *Josh.* 4. 6, 7. 'Tis said, *When your Children ask their Fathers in time to come, saying, What mean you by these Stones? Then ye shall answer them, that the Waters of* Jordan *were cut off before the Ark of the Covenant of the Lord, when it passed over* Jordan.——*And these Stones shall be*

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a memorial unto the Children of Iſrael *for ever.* See alſo *Exod.* 10. 1, 2. *Joel.* 1. 2, 3, 4.

From all which it appears, how important and neceſſary a Duty it is, for Parents to acquaint their Children with the Providences of God; a due ſenſe whereof will, above all other things, tend to make them wiſe and good.

Some Directions to Parents, how to render their Endeavours effectual.

Now, to render your Admonitions and all other Endeavours effectual, for the good of your Children; *Firſt*, you muſt give them good Example; when you bid them read, or pray, or partake of the Holy Sacrament, or attend the publick Worſhip, you muſt (ſo far as is needful and fit) do the ſame things your ſelves: When you exhort them to be humble, to be of a mild and gentle Temper, to bear patiently uneaſie things, to be ſober and temperate, to be Charitable to the Poor, to judge favourably of thoſe who differ from them in ſmall matters,

1. *They muſt give their Children good Example.*

matters, not to be unkind or uncivil to any, tho' they agree not in their Opinion with them in ſome leſſer points of Religion, but to love all thoſe who fear and love God, and who are Followers of Jeſus Chriſt. I ſay, when you direct and exhort your Children to do ſuch things, you muſt joyn with your Inſtructions a ſuitable Example; let it appear to them that you your ſelves are Humble, Mild, Patient, Sober, Charitable, Kind, and Loving to all who are ſincerely Pious and Virtuous, without making any difference on the account of Indifferent things, I mean ſuch things which God hath neither commanded nor forbidden. This is the only way to make your Inſtructions and Admonitions ſucceſsful, when in this manner you go before them your ſelves, in the way wherein you deſire them to walk.

Children learn more by the Eye than by the Ear, if they ſee you do contrary to what you adviſe them, they will be apt to think you do not believe what you ſay; or that you are very cruel and unmerciful towards them, to bind heavy Burdens upon them, and not to touch them your ſelves. And

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if you ſhould conſtrain your Children to do what you do not your ſelves; what would it ſignifie? It would only make them Hypocrites and Diſſemblers, to do that which they have no Heart unto, and which they are not perſwaded to be their Duty. Such Children, when once the reſtraint and force which is upon them is removed, will be ſure to give themſelves the full ſwing in all manner of Folly; they will do thoſe things which they have ſeen in you, and learned by your Example.

But if you ſhine before your Children in the conſtant Practice of true Piety, walking in the Fear of God, and in Obedience to all his Holy Commandments, your Example will propagate Religion more effectually than all the Admonitions and Inſtructions in the World. And beſides, the Influence which your Pious Example is apt to have on your Childrens lives, this is the way for you to entail a Bleſſing on your Poſterity. *The Juſt Man*, ſaith *Solomon*, Prov. 20. 7. *walketh in his Integrity, his Children are bleſſed after him.* And *Pſal.* 112. 2. 'tis ſaid, *His Seed ſhall be mighty upon Earth,*

the Generation of the Upright shall be Blessed. And *Ex.* 20. 6. God hath promised *to shew Mercy unto Thousands to them that love him, and keep his Commandments.*

2. They must chuse good Company for them.

2*dly*. Chuse good Company for your Children (so far as you have opportunity and ability to do it,) otherwise, neither your Admonitions nor Examples will signifie much. Their ordinary Company, if naught, will pull down faster than you are able to build: Corrupt Nature is easily drawn away by the Example and Allurements of Sinners; This is like going down hill, which is easie, considering Mens natural bent and Inclination *: Whereas Self-denyal and mortifying our Lusts and Passions, is more difficult, especially at first, like going up hill. When therefore you see your Children falling into the acquaintance of Vicious and Fooliſh Persons, delay not to rescue them from the Snare; to break off their Familiarity, that they be not corrupted thereby, and utterly ruined. We see how careful People are to keep their Chil-

* *Etiam sine Magistro vitia discuntur.* Sen.

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dren from thoſe who have the Small Pox, or any other infectious Diſtemper; and yet what a ſtrange madneſs is it for them to truſt them to the Society of thoſe, whoſe Lives and Manners are full of the deadly Poyſon of Sin, which infects and kills the Soul.

The great Danger that Children are in from Flatterers.

As you ought to do all you can, to preſerve your Children from all ſorts of vicious Company, ſo particularly from *Flatterers*. Endeavour to ſave them from this dangerous Snare, than which there can be nothing of more dreadful Conſequence unto them. Such vile and ſervile Society will very quickly pull down all that you have built; They will utterly corrupt your Children, and render their condition deſperate. For when once they are under the power of *Flatterers*, the Gate is thenceforth ſhut againſt Truth, and againſt plain and upright dealing; when their delight is only in thoſe who praiſe and commend them in all they do or ſay; when ſuch who admire them, and who ſtudy nothing but to pleaſe them in every thing, right or wrong, are their only Favourites, to be ſure they

who are their Beſt and Wiſeſt, and moſt Faithful Friends, who tell them the truth, and ſpeak not ſo much what may be pleaſing as what may be profitable unto them, will not be very welcome or acceptable to them.

And becauſe ſuch *Flatterers* are found often amongſt Servants, who in hopes of ſerving their covetous or ambitious, or perhaps other baſe and wicked deſigns, do make it their buſineſs, by all ſorts of vile Compliances, to gain the Favour and Love of the Children of Richer or more Honourable Perſons. Therefore 'tis not only the Duty, but the Intereſt of Parents, to be very careful what Servants they receive into their Family, or what Perſons they admit to ſtay in their Houſe, knowing that, according to the Proverb, *One Scabbed Sheep will infect the whole Flock.* The Example of the Pſalmiſt ought to be a Rule in this matter, *Pſal.* 101. 6, 7. *Mine Eyes ſhall be upon the Faithful of the Land, that they may dwell with me: He that walketh in a perfect way, he ſhall ſerve me. He that worketh Deceit ſhall not dwell within my Houſe; He that telleth Lies ſhall not tarry in my ſight.*

'Twill

'Twill not be unfit in this place to mention what a * Famous Author reports of the Ancient *Romans*. 'Twas their cuſtom to make choice of an Elderly Kinſwoman, of whoſe Probity and Diſcretion they had good aſſurance, to whom they committed the Charge of the Children. Her buſineſs was to keep them from hearing and ſeeing whatever tended to corrupt their Manners; to direct them in ſuch little Studies and Exerciſes, as were proper to their Years; and to ſee that their Recreations and Divertiſements were harmleſs and innocent, and that they were uſed and managed modeſtly and inoffenſively. This courſe *Cornelia* took, ſays this Author, with her Sons the *Gracchi*, *Aurelia* with her Son *Cæſar*, and *Artia* with her Son *Auguſtus*. The Fruit and Effect of which Method was this, The Spirits of the Children being kept pure and ſincere, ſtraight and upright, they were thereby made the more capable to receive Noble and Excellent Impreſſions, which way ſoever they applied their minds, whether to Military Arts, to the knowledge of the Laws, or the Study of

* Quintilian *de cauſis corruptæ Eloquentiæ.*

Eloquence. But now (ſays he, ſpeaking of the Age in which he lived) Children are entruſted to the care of a *Grecian* Girl; and to one or other of the Servants, of moſt baſe and ſervile Qualities, by whoſe words and actions they are quite ſpoiled and utterly ruined. Neither are there any in the Family who make account what they ſay or do before them: And no wonder, ſays he, for the Parents themſelves are ſo far from training them up to Modeſty and Probity, that they accuſtom them to Wantonneſs and extravagant Liberty, by which means they grow Impudent and Impetuous, in the purſuit of their wild and fooliſh Humours and Inclinations.

Advice to Parents who ſend their Children abroad to Travel.

As this Rule of chuſing good company for Children, is neceſſary to be followed at all times, ſo eſpecially when Parents ſend their Children into Foreign Countries, when they are fit to Travel; how careful ſhould they be not to truſt them to every body? But to the Conduct of thoſe who not only may be uſeful to advance them in the Knowledge of the World, to aſſiſt them

them in their Journeyings, to take care about their Lodging and Diet, to wait on them to visit great Men, to see fine Places, curious Fabricks, Famous Monuments, and Ancient Inscriptions, to learn the Language of the Country, and the different Modes and Fashions, the Government and Policy, and such like: But who likewise (through the Blessing of God on their Endeavours,) may preserve them from the Vices of those Countries where they Travel; from those bad Customs to which they have a great Inclination: Who may make it their business to season their Minds with deeper and more lively impressions of Virtue; to possess them with a mighty regard for such excellent Examples as they have occasion now and then to see; to Fortifie them against the many wicked and dangerous Opinions and Practices they meet with; to acquaint them chiefly with the wisest and best Men, by whose Conversation they may be improved in Wisdom and Virtue; that they may return into their own Country with their Minds furnished with useful Notions, with solid Principles, and wise Observations; that they may

be able either in a more private way, or in a publick capacity, to do somewhat, not unworthy of those who have had such good occasions for improving themselves in those things which are excellent.

To serve this design, Parents are to be careful of two things; *One* is, That their Children Travel under the Conduct of a Person who is wise and prudent, and is of a sincere and solid Piety: If he be one that is either Foolish, or Prophane and Atheistical, his Company must needs be very hurtful and dangerous; It may utterly ruin the young Persons who are intrusted to him, tho' they have very good inclinations, and have been happy in a Religious Education. We see that a straight Twig, tied to that which is crooked, and stronger than it self, grows crooked also.

What an unaccountable thing is it to think, that Men who are careful to have a skilful Groom to look to their Horses, should be so mad, as to venture their Children (who are their chiefest Possession, and the principal Objects of their care and kindness) into

into the hands of those who have little discretion, and less Piety?

The *Second* thing that Parents ought to be careful of, in this matter, is, That their Children do not Travel till they are come to somewhat of stayedness, and solidity of Judgment; till their Understanding and Discretion is such, as may give ground to hope that their Travelling shall do them no hurt, but good. It is none of the wisest parts in some Parents, to send their Children too soon into Foreign Countries, before their Judgment is prepared, and made fit to make useful Reflections and Observations on the World; before their minds are possessed with solid Principles of Virtue, and with a deep sense of Religion; so as not to be in great danger from the temptations which they are sure to meet with in most places: Before they know any thing at home, it is too soon to send them abroad: Before they know themselves a little, it is not advisable to send them into the wide World, to know a vast multitude of other things: Hence it too often comes to pass, that a great many return, after their Travels, greater Fools than they went;

they bring back nothing but a load of the Vices and Vanities of other Countries.

3. *They must, as need requires, reprove and chaſten their Children: and how?*

Thirdly, Let not over-great fondneſs blind your Eyes, ſo as not to ſee the Faults of your Children; nor cauſe you to ſtop your Ears againſt juſt complaints. It's true, there are ſome wicked People who love to ſow Diſcord, to kindle ſtrife and contention; to divide the neareſt Relations: But all are not ſo very wicked; you cannot but know ſome who love you and your Children ſincerely; and when ſuch Perſons tell you of their Faults, you ought to do the part of thoſe who are wiſe, as well as kind Parents; that is, you ought to do all you can to reform their Faults, and make them better: and withal you ought to be heartily thankful to thoſe who do not flatter you and your Children, to the hurt both of you and them.

In order to their Reformation, try firſt all gentle Methods to make them better: Endeavour to conquer them with the Weapons of Kindneſs and Affection; endeavour by Inſtructions and

and Admonitions to make them ſenſible of their Faults; Uſe Promiſes and Encouragements to allure them to do what they ought; if theſe gentler Methods do not ſucceed, 'tis fit to uſe Reproof, to rebuke them ſharply: *Reproofs of inſtruction*, ſaith *Solomon*, *Prov.* 6. 23. *are the way of Life.* When Threatnings are neceſſary, make uſe of them likewiſe; and if they do not ſerve the turn, then try the Rod; *Chaſten thy Son*, ſays *Solomon*, *Prov.* 19. 18. *while there is hope, and let not thy Soul ſpare for his crying.* And *Ch.* 13. 24. he ſaith, *He that ſpareth his Rod, hateth his Son, but he that loveth him, Chaſteneth him betimes.* But let this be always the laſt Remedy, after you have in vain attempted their Reformation by milder and gentler Methods. And when you uſe Severity, do it with due moderation, not exceeding the Quality of the Fault: Beware of uſing great Severity, when the Fault is very ſmall and inconſiderable. Reſpect muſt alſo be had to the Age, Temper, and Diſpoſition of your Children; if they are very young and tender, your Correction muſt be the more gentle and moderate; and if they are of a flexible and Ingenuous

nuous Temper, you must be the more favourable towards them.

Beware of correcting them when you find your Anger very hot, for then you are apt to do more hurt than good. Your Passion will hurry you, if you restrain it not, into somewhat or other very wicked, as well as indiscreet; it will make you do and say a great many things very unworthy of a Christian. Always therefore be careful, that your Reason, and not your Passion, direct you in so important a matter as this is. If once you fall into the rough, severe, and violent Method of dealing with your Children, there are a great many Disadvantages will attend it.

First, You discourage your Children, you break their Spirits, you make them unfit for any useful thing; you tempt them to do such things as are hurtful to themselves, and may prove grievous to you. If *Oppression makes a wise Man mad*; 'tis no wonder if a Child, or young Person, is sadly disordered, and made half mad by cruel and tyrannical usage. Tho' it be a Fault in Children to be so; yet Parents ought to be careful not to provoke them overmuch to wrath, by a severe, unmerciful carriage towards them. 'Tis

not

not the leſs important and true, becauſe it is a common Obſervation, to wit, That a tender Sprig which grows crooked, may be made ſtraight by little and little, if you bend it and handle it gently; but if you bend it with great Force and Violence, you may quickly break it. Thus it is with Children generally, who diſcover very early ſomewhat of crookedneſs in their Nature, which is increaſed by evil Example; if you uſe mild and gentle Methods to reform them, temper'd now and then, as need ſhall require, with a little ſeverity, there is hopes, that, by degrees, they will be reformed, and made ſtraight; but if, inſtead of this moderate courſe, you uſe cruel Methods, and deal rigidly and unmercifully with them, you cannot expect any other, but that their Spirits ſhould be broken or hardened, and ſo loſe all ſenſe of Ingenuity.

Secondly, You kindle your own Paſſions, you diſorder your minds, and accuſtom your ſelves to a fiery Temper, you become fierce, barbarous, and ſavage; whereby you turn one of your great Temporal Comforts into a grievous Croſs, and heavy Burden.

Thirdly,

Thirdly, You hereby likewiſe teach your Children, through your Example, to be of a paſſionate and violent Spirit; and ſo you do them more hurt, than all your Corrections and Inſtructions can do them good: Never think to cure them of their Faults, by your committing as bad your ſelves: *You muſt not do evil that good may come of it: The Wrath of Man worketh not the Righteouſneſs of God.*

Fourthly, You make your Children care leſs for your Corrections, than otherwiſe they would do: When you are always beating them in your Paſſion, and tormenting them, they muſt needs think, that you do ſo, not ſo much for any Fault they are guilty of, as becauſe you are very paſſionate, and therefore muſt give your Paſſion a vent one way or other.

If therefore you would chaſten your Children to good purpoſe, do it when your Spirits are cool, when your Reaſon is at hand to direct you, and to keep you within bounds, and not when you have loſt your ſelves, by being under the Power of a violent Paſſion.

If you are careful to follow this Chriſtian Method, you may then expect

pect that God's kind Providence will ſecond you in your Endeavours for reforming your Children. Either they will grow better; or however, you will find Peace and Comfort, when in this manner you govern your ſelves by the Laws of Religion, and are not led by your unruly Paſſion.

Parents ought in correcting their Children, to follow the Example of our Heavenly Father.

That Parents may the better perform their Duty in correcting their Children, they ought to obſerve and imitate the Example of our Heavenly Father, who, tho' *whom he loveth, he chaſteneth*, Heb. 12. 6. yet *he doth not afflict willingly, nor grieve the Children of Men.* Lam. 3. 33. He does not make uſe of the Rod, but when it is neceſſary, when his Mercy and Kindneſs do not prevail. And when he does correct, in the midſt of Wrath, he remembreth Mercy. *When he viſits the Tranſgreſſions of his Children, with the Rod, and their Iniquity with Stripes: Nevertheleſs, his loving Kindneſs he does not take utterly from them, nor ſuffer his Faithfulneſs to fail.* Pſ. 89. 32, 33. He is always ready to receive his penitent Children, to have

have Mercy upon them. *He does not keep his Anger for ever.* A due Consideration of these things will direct Parents how to correct their Children both as to Time and Measure.

Parents must be careful not to oppose one another, when they correct and reprove their Children.

To what hath been said, it will not be unfit to add, That, to render Reproof, and Correction the more effectual, it is necessary that both Parents concur therein; not as if it were proper for them both together, or one after another, to reprove or chasten their Children, for the same Fault, for this would be rather very improper for the most part: But when one of the Parents chides or corrects their Children, the other ought so far to concur, as to approve what is done, and shew their displeasure towards those Children who have done that which deserves Chastisement. They must not oppose one another in this matter; when one reproves, the other must not approve and commend; when one condemns, the other must not justifie; when one endeavours to correct, the other must not hinder it; Otherwise, the Children will

will be loſt; for it is not likely they will amend their Faults, if they ſee that either of their Parents is their Patron, to encourage and defend them, or to excuſe and extenuate what they do amiſs. They who are wiſe Parents, ought to be ſo far from doing this, that tho' one of them ſhould happen to reprove or chaſten a Child when there is no very great neceſſity for ſo doing, yet the other Parent, whether Father or Mother, ought to conceal their preſent thoughts, and wait a fit occaſion to diſcourſe the matter together, that ſuch unneceſſary Reproofs and Chaſtiſements may be prevented for the future. If Parents do not carefully obſerve this Rule, their Children will be ſure to take notice of their Indiſcretion, and to make a very bad uſe of it, ſo as to deſpiſe their reproofs and chaſtenings, when they are more juſt and neceſſary.

4. They muſt carefully improve the Time of their Childrens Sickneſs, or of any other afflictions they meet with, towards the making of them wiſer and better.

Fourthly, When it pleaſeth God to viſit them with ſickneſs, or any other adverſity; be ſure to do all that you can, to bear in upon their minds, a ſenſe of thoſe things you are moſt deſirous to have

them

them touched with, and which in time of their health they made but very little account of. Affliction is the time, in which God useth to work upon the hearts of People most powerfully and effectually; then he awakeneth them, and convinceth them of their sad and dangerous state; he casts them down, that being made sensible of their sin and danger, he may again raise them up, and speak comfortably to them. *I will allure her, and bring her into the Wilderness, and speak comfortably to her*, Hos. 2. 4. Therefore all they who sincerely desire to reclaim their Children, or others, from their bad and foolish courses, ought to take the opportunity of their Sickness, their Pain and Grief, their Losses and Disappointments, and of any other sorts of Troubles and Afflictions wherein they are, that then they may suggest to them such counsels and advices as are proper for their Instruction, their conviction and amendment. At other times, there are a great many things which are apt to hinder good Counsel from entring into the mind, or from making any deep impression thereon; Pleasures and Vanities are apt to choak the good Seed: But when they

they are afflicted, and humbled a little by ſome outward preſſure, or bodily diſtemper; they are thereby ſomewhat better diſpoſed to hear Friendly Admonitions and Counſels, and to think a little more ſeriouſly of their ways and doings. *It is good for a Man that he bear the Yoke in his Youth; He ſitteth alone and keepeth ſilence*, &c. *Lam.* 3 27, 28.

When it hath pleaſed God to reſtore your Children to health, or to deliver them from any other Affliction, fail not to put them in mind of their afflicted Eſtate, and of God's goodneſs towards them when they were in adverſity: Endeavour to make them ſenſible for what end God hath been ſo kind to them, to wit, that they may amend their Lives, and bring forth Fruits meet for Repentance. Strive to keep them mindful of their Purpoſes and Reſolutions, and preſs them to the fulfilling of them. Stir them up to be thankful to God for his Mercy, and to be very watchful, leſt Satan prevail over them any more.

5. They muſt daily pray to God for them.

Fiftbly, Be earneſt in your Prayers to God daily for them; that he would make them what he

he requires them to be, his dutiful and obedient Children and Servants; that he would give them his Holy Spirit to ſanctifie and cleanſe them, to enlighten and direct them, and to aſſiſt and ſtrengthen them; that he would ſeaſon their Hearts with his Fear and Love; that he would turn them from Sin and Folly; and incline their Hearts to keep his Precepts always, even unto the end; that he would hold up their goings in his Paths, that their footſteps may not ſlide; that he would be their God and Guide, their Sun and Shield, and their Portion for ever; that he would give every one of them thoſe things which be beſt and moſt needful for them; that he would Sanctifie every State and Condition of Life, wherein his Providence doth place them. If they are in a healthful and proſperous State, pray to God to make them ſenſible of, and thankful for his undeſerved goodneſs, and that he would preſerve them from the ſnares and dangers to which Proſperity does expoſe them. You ſee what was *Job*'s conſtant courſe at the end of his Childrens Feaſting. *Job.* 1. 5. *He ſent and Sanctified them, and roſe up early in the Morning,*

Morning, and Offered burnt Offerings according to the number of them all. For he ſaid, it may be my Sons have ſinned, and curſed God in their Hearts, &c. Again, if they are in Sickneſs, or any other Adverſity; beg of God to Sanctifie their Afflictions, to make them bleſſed and happy means of their Reformation, or of their Improvement in true Piety.

When you are about to inſtruct, to admoniſh, to reprove, or to correct your Children, pray to God to direct you by his good Spirit, to do your Duty in an acceptable manner; and that he would incline and diſpoſe them to their Duty, and make them Gainers by what you do or ſay for their good. 'Tis not always neceſſary for you, in every particular Admonition or Reproof, *&c.* which you uſe towards your Children, to make a Solemn Prayer, by retiring into your Cloſet; this ought to be done upon extraordinary Occaſions; but ordinarily, it will ſuffice, if you lift up your Hearts unto God, in a ſhort and fervent Ejaculation, for his Direction and Bleſſing in what you are to do or ſay to your Children.

You

You have great encouragement to do this; becauſe you are aſſured that God heareth Prayer; he hath ſaid, *Every one that asketh, receiveth.* So that either he will grant your Children what you beg for them, or if they render themſelves unworthy of the Mercy and Kindneſs of God, by their perverſeneſs and ſtubbornneſs; yet you are ſure of one thing, that your Prayers are not loſt; they ſhall return into your Boſom: God will plentifully reward your Piety, your Charity, and Zeal, with more Grace here, and Glory hereafter.

Againſt thoſe who curſe their Children.

Now if it be the Duty of Parents, in this manner, to pray for their Children, what ſhall be ſaid of thoſe, who, inſtead of praying for their Children, curſe them, and uſe fearful Imprecations againſt them! How dreadful a thing is it for thoſe to whom it belongs to bleſs their Children, inſtead of doing this, to curſe them! How unnatural a thing is it, inſtead of contributing to their Happineſs, to do their utmoſt to make them Eternally miſerable! 'Tis true, ſome Children are very perverſe and wicked, guilty

guilty of great ſtubbornneſs and diſobedience, and of great contempt and neglect of their Parents: But yet for all this, Parents ought never to give over praying for them; and if at any time, their Paſſion and diſcontent occaſion in their minds any thing that looks like a tendency to evil wiſhes or Imprecations againſt their Children, let them with as great care endeavour to be delivered therefrom, as they would from Fire, if it broke forth in their Houſes. And indeed, if they who have the worſt Children, did but conſider what woful Effects do often attend ſuch raſh curſes †, they would beware of uſing them, though never ſo much provoked: It is very obſervable, that God often in his wrath and Vengeance heareth ſuch Imprecations, when uttered by Parents *, whereby he ſheweth his juſt Diſpleaſure and Indignation both againſt them and their Children.

† *The Bleſſing of the Father Eſtabliſheth the Houſes of Children, but the Curſe of the Mother rooteth out Foundations.* Eccluſ. 3. 9.

* *See* Auguſtin. de Civ. Dei, *l.* 22. *c.* 8. & Plato de legg. *l.* 34. *dial.* 11.

From what hath been ſaid, Parents may ſee what they muſt do, to render

der their Admonitions, and all their other endeavours effectual, for the good of their Children.

Some Motives to excite Parents to do these things.

1. *Motive, from the Divine Command.* Now to stir you up to perform these things; Consider, first, it is the Will of God that you bring up your Children in his Fear, and acquaint them with his Holy Laws and Commandments. He who made you, requires you to do this; he who preserves you and keeps you alive; he who is your King and Lord, who has a right to your service, to all that you are able to do; who is your Father in Heaven; who daily takes care of you, and Loads you with his benefits; who is the God of your Salvation; who hath sent his Son into the World to die for you: It is even he who saith, *Deut. 6. 6, 7. And these words which I command thee this day, shall be in thine Heart. And thou shalt teach them diligently unto thy Children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*

And,

And, Eph. 6. 4. *And ye Fathers, provoke not your Children to Wrath, but bring them up in the nurture and admonition of the Lord.* 'Tis He who *Eſtabliſhed a Teſtimony in* Jacob, *and appointed a Law in* Iſrael: *Which he Commanded our Fathers, that they ſhould make them known to their Children: That the Generation to come might know them, even the Children that ſhould be born: Who ſhould ariſe and declare them to their Children. That they might ſet their hope in God, and not forget the Works of God; but keep his Commandments: And might not be as their Fathers, a ſtubborn and Rebellious Generation, a Generation that ſet not their heart aright, and whoſe Spirit was not ſtedfaſt with God.* Pſal. 78. 5, 6, 7, 8. If you then be the Subjects, the Servants, and the Children of the great God; If you love and fear Him, as you ought to do, you will be ſure to make it your Buſineſs to train up your Children in true Virtue and Piety; to make them what God requires them to be, *holy, as he who hath called them is holy, in all manner of Converſation*; you will excite them to *ſtrive to enter in at the ſtrait gate*; *To work out their Salvation with fear and trembling*; *To remember their*

Creator in the days of their youth; *To seek God while He may be found, and to call upon Him while he is near*; *To love the Lord with all their heart, and their Neighbours as themselves*; To endeavour to follow the Example of our Blessed Master, to Learn of him *to be meek and lowly, to take up their Cross* and to bear it patiently, to be zealous for the Glory of God, *to abound in the work of the Lord, not to be weary in well-doing, but to grow in Grace and in the knowledge of our Lord and Saviour Jesus Christ.*

2. Motive, from its being a work worthy of the utmost care and pains of Parents.

Secondly, Is not this a work worthy of all your care and pains, to save the Souls of those, who are parts of your selves, who derive their Being from you? You are the Instruments not only of their being, but the means of conveying unto them natural defilement and corruption: And therefore you ought with a great deal of Zeal to endeavour to have their pollutions washed off by true unfeigned Repentance, and a hearty turning from Sin unto God; by their putting off the works of darkness, and putting on the

Armour

Armour of Light; by their putting on the Lord Jesus Christ, and walking as he walked. Are you ready to do all that you can to make your Children Rich and Wealthy, Great and Honourable in the World; And yet are you at so little pains to do that for them, which tends to make them rich in Faith, and Heirs of a Glorious Inheritance? You endeavour to acquaint them with those who may be useful to them in their worldly Affairs and Concerns; And why do you not strive to acquaint them with God, their greatest and best Friend, who is sure to stand by them, to take them up, and to take care of them, when all forsake them, and turn their backs upon them? Why do you not with greater earnestness endeavour to procure unto them his Friendship and Love, who is infinitely Powerful, and infinitely Good and Kind; and therefore not only can, but will do for them exceeding abundantly above all that either you or they can think or ask?

Thirdly, The doing of this is attended with great Rewards, not only in another World,

3. *Motive, from the Rewards which attend those, who faithfully do these things.*

but even in this Life. You cannot but find unſpeakable Joy and Comfort, when you behold your Children walking in the Fear of God, going from Strength to Strength, and from Grace to Grace, that at laſt they may come and appear before the Lord in *Sion*. It will free you from a great many anxious thoughts about them for the time to come, when you know that they have God for their Friend, who will be a Guide and Buckler to them: What a great Satisfaction will it afford you, to think that they, for whom you make ſo great Proviſion, and are at ſo much pains, are Good and Wiſe, and in all Probability, will make good uſe of what is given them, or deſigned for them? When you ſee them humble, of a mild and gentle Temper, apt to bear uneaſie things Meekly and Patiently; when you ſee them Sober and Temperate, Charitable and Compaſſionate, Juſt and Upright, True and Faithful, Wiſe and Prudent, Devout and Religious, Zealous for the Honour of God, and ſtudying daily to grow up in all Virtue and Piety; how will this fill you with a Pleaſure that cannot be

be expreſſed? So true is it that is ſaid by the Wiſe Man, *Prov.* 15. and 20. *A Wiſe Son maketh a Glad Father.* And *Ch.* 23. *v.* 24, 25. *The Father of the Righteous ſhall greatly rejoyce, and he that begetteth a wiſe Child ſhall have Joy of him. Thy Father and thy Mother ſhall be glad, and ſhe that bare thee ſhall rejoyce.*

They who Plant an Orchard, are mightily pleaſed to ſee the young Trees proſper, grow regularly, and bear a great deal of good Fruit, this makes them reflect upon all their coſt and pains with much ſatisfaction. How much greater muſt their Pleaſure be, upon whom God hath beſtowed Children, when they ſee them growing in Grace as they grow in Years? When they behold them ſtraight and upright in their Lives, pure and undefiled in the way, walking in the Law of the Lord, having Reſpect unto all his Commandments, flouriſhing in the Courts of the Lord, bringing forth the Fruits of Righteouſneſs and true Holineſs. Doubtleſs there is no Pleaſure in any Earthly thing comparable to this of Religious Parents, when they are

Happy in Pious and Virtuous Children.

And as such Children are a great Comfort, and afford a Mighty Pleasure to their Parents, so they are a great Honour, and a lasting Ornament unto them. What can be more for the Glory of Parents, than to have their Children adorned with the Image of God, cloathed with Virtue and Goodness as with a Garment? This doth reflect somewhat of its Lustre and Beauty upon the Parents themselves, who have been, under God, the Instruments of making their Children Lovers and Followers of that which is good. All wise and good People, who observe the Truth and Faithfulness, the Justice and Uprightness, the Meekness and Modesty, the Prudence and Discretion, and the other Virtues which appear in Children, must needs conceive and entertain very respectful thoughts of the Parents themselves, by whose means the Children have been so Virtuously and Religiously Formed and Educated.

But besides all that has been said, Good and Virtuous Children afford manifold Advantages to their Parents.

The

The Pſalmiſt (*Pſal.* 128. 3.) compares them to *Olive Plants round about the Table* of their Parents; that is, as Olive Plants are not only for Ornament, but of great uſe to thoſe who poſſeſs them; ſo good Children are not only Ornaments to their Parents, but very uſeful and profitable to them in many regards; for example, they ſerve their Parents, they aſſiſt and help them in their Employment, they ſtand by them in their danger, and defend them, they provide for them in their want, they pray for them, and do many Important Offices to them; ſo that no wonder if the Pſalmiſt ſaith, *Pſal.* 127. 5. *Happy is the Man that hath his Quiver full of them; they ſhall not be aſhamed, but they ſhall ſpeak with the Enemies in the Gate.* That is, it makes Parents Couragious, it encourages them to appear in publick in their own juſt defence, when they have worthy Children to attend them, and to aſſiſt them againſt thoſe who endeavour to wrong them.

Fourthly, The benefit of the good Education of Children, is not confined

4. *Motive, from the great Benefit which comes both to Church and State by the good Education of Children.*

to the Parents alone, but is extended both to Church and State, Families being the Nurseries both of one and t'other.

1ſt. As to the Church, when Children are rightly educated in the Knowledge and Practice of true Religion, they will then be ſure to obſerve all ſuch things as tend to Peace, Unity, and Edification; they will readily and gladly joyn in Religious Aſſemblies, and carefully avoid whatever tends to unneceſſary Separation.

Neither will they only joyn outwardly in Chriſtian Aſſemblies, but will be careful likewiſe to do it ſincerely, to Worſhip God in Spirit and in Truth; and to hear his Word with great Reverence and Attention, with a great deſire to know the Divine Will, and with a real and hearty deſign to do it. They will alſo obſerve all other Sacred Inſtitutions, without conſulting with Fleſh and Blood. And as they will do thoſe things themſelves, ſo they will do what they can to engage others to do the like.

And not only will they carry themſelves as Chriſtians in publick; but likewiſe, in their ſeveral Relations and Capacities,

pacities, wherein God hath placed them in the World, they will be careful to adorn their Chriſtian Profeſſion; they will ſtudy to avoid whatever is contrary to true Piety; they will Zealouſly endeavour to do all the good they can in the World: For which end, they will watch the moſt fit Occaſions of doing good to the Souls of thoſe they are acquainted with, and will be ſure to comply with any favourable Opportunity of ſerving them, in thoſe things which are for their Everlaſting Happineſs, which tend to make them wiſer and better.

How great a Bleſſing would it be to the Church, to have many ſuch Perſons of her Society? And therefore, as the ſenſe of this ought to excite Parents to do their utmoſt to Educate their Children in the Fear and Love of God: So it ought to ſtir up the Guides of the Church, to employ themſelves Vigorouſly in dealing with younger Perſons, to make them wiſe and good, in endeavouring all they can to beget in their minds a true Senſe of Religion and Virtue, to poſſeſs them with the Knowledge and Love of God, to fortifie them againſt the many Temptations

to Sin and Folly to which they are exposed: And, in a word, to make them Followers of Christ in true Holiness in this World, and fit to live and Reign with him in Glory in the World to come.

All who have dealt with Mankind about the concerns of another Life must needs lament, that very little can be done for reforming Aged People, who are hardned in Evil Habits and therefore, there is the greater need to deal in good earnest with young Persons, to prevent their being corrupted, and to lay in them the Foundation of solid Piety for the time to come.

2*dly*. As to the State, it would likewise reap no small Benefit by the right Education of Children. For 1. As to those who are to Rule and Govern others, whether in an higher or more subordinate Quality, if they are happy in a Pious and Virtuous Education, if their minds are seasoned with Religious Principles, if they are possessed with a great Love to that which is good, and with a great Abhorrence and Detestation of that which is Evil; if they are trained up in the daily Practice of Modesty and Humility

Humility, of Meekneſs and Patience, of Truth and Faithfulneſs, of Juſtice and Uprightneſs, of Brotherly Kindneſs and Charity, and of Temperance and Sobriety, *&c.* I ſay, if they who are to rule others, are Educated in this manner, there is great reaſon to hope, that they will prove great Bleſſings, in thoſe publick Capacities, to which it ſhall pleaſe God to call them. Such Perſons are likely to Miniſter Juſtice impartially, to encourage Piety and Virtue where-ever they ſee it, and to curb and reſtrain whatever is diſhonourable to God, and unſuitable to the Chriſtian Profeſſion.

Whereas, on the contrary, when they who are to rule others, are bred up in Idleneſs and Luxury, are gratified in their Vanity and Folly, are cheriſhed in their Paſſions and Extravagancies, are accuſtomed to no Society but of trifling or Atheiſtical Perſons, and are not employed in any uſeful ſort of Buſineſs. I ſay, when they who are to rule others have ſuch woful Education, what can be expected from them, but ſuch things only, as are diſhonourable to God, ſcandalous to Religion,

Religion, and in many regards prejudicial to Mankind?

2*dly*. As for those of lower Quality, when once they are inspir'd with the Knowledge of Christian Principles, and when these have taken deep root in them, and have a due Influence upon them, they will not only teach them, but also engage them to Honour and Obey their Rulers, and that *not only for Fear, but also for Conscience sake*. As Christianity will make them *give unto God the Things that be God's*, so it will cause them *to give unto* Cæsar *the Things that be* Cæsar's. It will likewise make them true and sincere in all their words, just and upright in all their deeds, faithful and constant in all their Lawful Undertakings, and Charitable and Compassionate to every body in distress; studious of Purity and Chastity, of Temperance and Sobriety, and of Peace and Concord: It will cause them, *as much as is possible, to live Peaceably with all Men, to seek Peace, and to pursue it*, to be Zealous Peace-makers, and to be ready *to overcome Evil with Good*; It will direct them when their Neighbour or Friend *is overtaken with a fault*,

fault, to reſtore him with the Spirit of Meekneſs; It will make them, *not to ſeek their own things* only, *but likewiſe their Neighbours good* as well as their own; It will not only reſtrain them from what is manifeſtly evil, but will alſo make them careful to avoid every appearance of it, to ſhun the very thoughts and deſire of Wickedneſs; It will cauſe them to be content with what God beſtows upon them, and not to envy others, not to covet their Goods, nor wrong them by word or deed. And, in a word, the lively Impreſſions of Religion will make them careful *to keep their Conſciences Void of Offence both towards God and towards Men.*

Now, if theſe Rules of our Holy Religion had their due Influence on the minds of People, what a Bleſſed and Happy Society would there be in the World! How eaſie would every Man be? How well-pleaſed? How ſafe and ſecure from hurt and danger? How confident in his Friends, Neighbours, and Acquaintance? Knowing, and being well aſſured, that they fear and love God, and therefore will do no wrong.

As

As the Consideration of these things, ought to make Parents very careful to do all that ever they can towards the right Education of their Children, so it ought mightily to excite all Christian Rulers and Governours, to do their part in this matter, particularly to take care that there be Schools every where, and that such Persons be chosen to Educate Children at School, as not only are skilful to teach them to Read, Write, &c. But who may contribute likewise towards the seasoning their minds with Religious Principles, who will look upon it as one great part of their Business to endeavour to possess them with the Fear and Love of God. How worthy of Christian Magistrates were it also, to take care that all Schools and Colleges be visited often by fit Persons, that the Diligent may be encouraged, and that the Remiss and Negligent, or the Vicious and Prophane, may be discouraged by all Just and Lawful means.

These things cannot be look'd upon as Forreign to the Magistrates Office, if it be but duely considered, how much Benefit comes to the State by the

the good Education of Children, and how much miſchief cometh thereto, by the neglect of their Education. * Of old the *Perſians*, *Lacedemonians*, *Cretians*, and others, thought it their Intereſt to ſee to the right Education of Children; they did not think it ſafe, to leave ſo great a Truſt wholly in the hands of Parents, who through Partiality, Fondneſs, or Indiſcretion, might utterly ſpoil them, and thereby do unſpeakable Miſchief to the State. And no doubt, till once all Chriſtian Rulers and Governours, both in Church and State, make it more their buſineſs to ſee to the right Education of Children, there is no great hopes of ever ſeeing any conſiderable Reformation in the World.

* *See* Plutarch in Lycurgo. Heraclid. de Politiis. Xenophon pæd. Cyr. *lib.* 1.

Fifthly, If you neglect to do theſe things for the Souls of your Children, and leave them to themſelves to do as they liſt, then you may expect that their Sins and Follies, their Pride and Paſſion, their Gluttony and Drunkenneſs,

5. *Motive, from the ſad Effects which attend the neglect of theſe Duties.*

neſs, their Curſing and Swearing, their Lying and Deceiving, their Malice and Revenge, their Chambering and Wantonneſs, their Atheiſm and Irreligion, will not only prove Tragical to them, but occaſion great uneaſineſs, Vexation, and Grief of Mind to you. *Prov.* 10. 1. *A fooliſh Son is a heavineſs to his Mother*, and *Chap.* 17. 21. *He that begetteth a Fool, doth it to his Sorrow, and the Father of a Fool hath no Joy.*

'Tis true, 'tis not in the Power of Parents to infuſe good Qualities into the minds of their Children; ſome are ſo very perverſe, that all that can be ſaid or done by Parents, is altogether ſlighted, and neglected by them: We know that *Abraham* had an *Iſhmael* as well as an *Iſaac*; and *Iſaac* an *Eſau* as well as a *Jacob*; and *Jacob* a *Reuben* as well as a *Joſeph*. However, ſuch Parents who have the affliction of ſad and wretched Children, have ſome comfort and ſatisfaction in having done their Duty for them, and in endeavouring to approve themſelves unto God, who will accept of their honeſt and ſincere endeavours; and will crown them with glorious Rewards.

But

But it is otherwiſe, when Children prove bad through the too great Indulgence, or the Negligence, and bad Example of Parents. What a deep wound muſt it needs give them, when they begin to conſider that they did not their part to make their Children good, and were ſo far from it, that they corrupted and ruined them by their bad Example, and over great kindneſs and indulgence? Such Parents do often eat the Fruits of their cruel fondneſs, and feel the ſad Effects of their own bad Example, by means of their Prophane and Graceleſs Children.

As God doth often *viſit the Iniquity of the Parents upon the Children*; ſo when Children are ſuffered to go on in their fooliſh and wicked courſes, through the indiſcreet gentleneſs and kindneſs of Parents, who, perhaps, are in other reſpects good People; the Lord doth ſometimes puniſh ſuch Parents, and bring Temporal Judgments upon them. *Ely* was a great inſtance of this, 1 *Sam.* 2. and 22. He *heard all that his Sons did unto all* Iſrael; which were things of a very vile Nature, whereby, as it's ſaid *Chap.* 3. and 13. *they made themſelves vile*, that

that is, hateful to God, and base and contemptible to all the People, by their lewd and abominable Practices. *Ely* did reprove them, but it was too coldly and gently. *Chap.* 2. 23, 24. *And he said unto them, Why do you such things, for I hear of your evil dealings by all this People: Nay, my Sons; for it is no good Report that I hear; you make the Lord's People to transgress.* Besides his reproof, he ought to have restrained them, *Ch.* 3. and 13. as being High Priest, a Judge, and Chief Governour amongst the People: He ought to have put them out of the Priesthood, as accursed Persons, and Executed the Laws of God against them. Which because he did not, therefore God denounced very dreadful Judgments against him by a Prophet, whom he sent unto him, *Chap.* 2. 31, 32, 33, 34, 36. and *Chap.* 3. 13, 14. And in *Chap.* 4. we find his two Sons *Hophni* and *Phineas* were slain in Battel by the *Philistines*, and the Ark of God was taken; upon the news whereof, the Old Man *fell from off his Seat backwards, and his Neck brake, and he died.*

We see likewise in *David*, what was the Effect of his too great indulgence

gence to ſome of his Children; eſpecially *Abſalom* and *Adonijah*, who not only wrought their own deſtruction, but proved great Croſſes to their aged Father.

Here it will not be unfit to relate what St. *Auguſtin* tells us of the ſad Effects of leaving a Child to himſelf, and not endeavouring to Educate him aright. The Story is this.

* There was one *Cyril*, a Citizen of *Hippo*, who having one only Son, was ſo fond of him, that he avoided doing or ſaying any thing that tended to make his Son uneaſie: The young Man finding himſelf at Liberty (through his Father's Indulgence) to live as he thought good, gave up himſelf to all manner of Folly, particularly to Drunkenneſs. Notwithſtanding this, his Father ſtill continued to be as fond as ever, and would not do any thing to reſtrain him from doing what he had a mind to. The conſequence whereof was very dreadful and terrible; for a little time after, this wretched Son coming home very drunk, killed his Father, as alſo his Mother then big with Child; he attempted to have Raviſhed his

* *Auguſtin. To.* 10. *Ser.* 33. *Fratres in Eremo.*

his Sisters, of whom two were Mortally Wounded by him.

Such sad Examples as these ought to awaken Parents to do what they can to Educate their Children in the Fear of God, to train them up in the Study and Practice of true Piety, and to restrain them by all due means from Sin and Folly. Which things if they fail to do, they may expect sooner or later, to reap the Bitter and Cursed Fruits of so sad a Neglect.

Advice

Advice to Parents.

PART II.

The Duties of Parents as to their Childrens Bodies.

HAving treated of the Duty of Parents towards their Children, as to their Souls, the better part; I ſhall next ſhew what their Duties are, as to the Bodies of their Children.

Firſt, It belongs to the Mother to give ſuck to her Children; unleſs ſome bodily Imperfection, great Weakneſs, or Sickneſs, or her circumſtances in the World, make it impoſſible, or very dangerous and inconvenient both for her and the Children, or for either. For this end it is that God hath given Breaſts unto Women, and cauſed the Milk

1. Duty, it belongs to the Mother to give ſuck to her Children.

Milk to flow into them, that there may be nouriſhment ſuitable to the tender Infants, in a readineſs for them. Neither can we ſuppoſe any other body capable of ſhewing equal Care and Love to the Children, with that which it is natural for the Mother to expreſs to the Fruit of her own Womb. Beſides this, it cannot well be imagined, that the Milk of any other Body can be ſo fit for the Child as its own Mothers, if ſhe be but in tollerable Health.

We ſee that *Sarah* did not think that the greatneſs of her Quality, or her great Age, did excuſe her from this Natural Obligation, of giving Suck unto her Child. *Gen.* 21. 7. *And ſhe ſaid, who would have ſaid unto* Abraham, *that* Sarah *ſhould have given Children Suck? For I have born him a Son in my Old Age.* Which words ſuppoſe it to be the unqueſtionable Duty, as well as common Practice of Mothers, to give Suck to their Children. When God choſe a Nurſe for *Moſes*, (*Exod.* 2. 8.) he led the Handmaid of *Pharaoh's* Daughter to the Child's Mother. We find that amongſt other Characters of a Woman, that was fit to be taken into

into the number of Widows, there was this, *If she hath brought up Children*, (1 *Tim.* 5. 10.) or, as the words may be Translated, If she has nourished or fed her Children. It was reckoned as a sign of God's Wrath, *Hos.* 9. 14. *To have dry Breasts.* And therefore, they cannot be accounted Innocent, who, without apparent Necessity, dry up their Breasts, and so deprive their Children of that Food and Nourishment which Nature designed for them. The words of the Psalmist *David*, *Psal.* 22. 9. do not only imply that his Mother gave him Suck, but they also shew, that it was the practice of all Mothers, to do the like to their Children. *Thou didst make me hope*, saith he, *when I was upon my Mother's Breasts.* *Solomon* likewise takes it for granted, that Children of the same Womb, should Suck of the same Breasts. *Cant.* 8. 1. *O that thou wert as my Brother, that Sucked the Breasts of my Mother.* To all which might be added, the words of the Woman to our Saviour, *Luke* 11. 27. *Blessed is the Womb that bare thee, and the Paps which thou hast Sucked.*

Which

Which words ſuppoſe, that ſhe who bare him, did alſo give him Suck.

We find that amongſt the very Heathens, they were accounted but half Mothers, who neglected to give Suck to their Children. One of their Ancient Authors * ſpeaking on this Subject, ſaith, "How unnatural a thing "is this, how imperfect, "and only to be a Mother "by halves, having brought "forth a Child, preſently to throw "it away? having nouriſhed in her "Womb ſomewhat that ſhe could not "ſee, not now to nouriſh it with her "Milk, when ſhe ſees it alive, and "calling for her Aſſiſtance?

**Aulus Gellius.* lib. 12. cap. 1. *See likewiſe* Plutarch de Educ.

We ſee likewiſe, that Nature hath impreſſed on the moſt Savage and wild Creatures, a readineſs to draw out their Breaſts to their young, *Lam.* 4. 3. *Even the Sea Monſters draw out the Breaſt, they give Suck to their young ones.* And ſhall Women degenerate into ſuch unnatural Barbarity towards their young, as is not to be met with amongſt the moſt Savage Creatures? Shall they, whoſe Love and Tenderneſs has been ſo noted and admired, prove unkind

unkind and cruel to the fruit of their own Womb?

2*dly*. When Children are fit for ſtronger Food, Parents are not to indulge them too much, in gratifying the curioſity and daintineſs of their Palate, which not only is apt to make them too ſoft and tender; but likewiſe diſpoſeth them to Gluttony and Senſuality; to make their Belly their God. It is fit to accuſtom them to a plain and ſimple Diet; which is generally more wholſome than that ſort of Food which is very artificially prepared. *2. Duty, about Childrens Diet.*

The State of all Humane Things is very uncertain; they who have at preſent all manner of things in greateſt plenty and variety, may meet with changes and viciſſitudes: It's therefore a part of the Wiſdom of Parents, to accuſtom their Children (ſo far as their Health and Strength can bear it) to eat any ſort of Food; that ſo, if God ſees fit to change their outward condition and circumſtances, they may be the more fit and able to endure ſuch an alteration.

3. *Duty, about Childrens Apparel.*

Thirdly, As to their Habit and Apparel: Parents ought to cloath them decently, but not gorgeously: Fineries and Gayeties in Apparel are apt to make People, especially younger Persons, vain and conceited, to value themselves upon their gay Cloathing. It is fit often to suggest to them, that their Cloaths and Apparel are but borrowed Feathers; and therefore that it is a great Folly to be proud of that which is not their own, but which they owe to the Sheep or Goats, to the Worms or Bowels of the Earth.

It is not fit for Parents to make too great distinction among their Children, as to their Apparel; because this is apt to cause discontents and Jealousies, Hatred and Envy, Contentions and Quarrellings among them. *Joseph*'s Coat of many colours, which his old Father *Jacob* gave him, caused his Brethren to hate and envy him, and at last to conspire most wickedly against him, *Gen.* 37. 3, 4, &c. The same is to be said as to their Diet, and other things, wherein it is no small part of the Wisdom of Parents,

rents, not to ſhew too much fondneſs to one above all the reſt. This does not hinder, but that Parents may, to very good purpoſe, give Rewards to their Children for their Acts of Virtue, for their ready and chearful Obedience to their Commands; for their diligence and care in performing what was appointed them, *&c.* Whereby they who do ſuch things are encouraged, and they who do not, but are careleſs and negligent, are puniſhed, and ſpurred up to amend their Faults. But when ſuch marks of Favour are beſtowed, 'tis fit to let the reſt know, that if they do as well, they alſo ſhall have a Reward: By which means they will ſee that Virtue and Goodneſs are the things which their Parents love and eſteem moſt; and for which they are ready to beſtow the marks of their Affection.

The Duty of Parents as to the outward Estate of their Children.

A Third thing that belongs to the care of Parents, is, the outward Estate of their Children.

1. Duty, to chuse a fit Trade for them.

First, When they are fit for a Trade, they ought to chuse an honest Employment for them: To suffer them to live in Idleness, is to ruin them: If they have not some useful thing or other to take up their thoughts, they are in great hazard of finding somewhat to do which is bad, and hurtful both to themselves and others. The Devil is always at hand to furnish Occasions to idle People, for employing themselves to their own destruction.

The *Athenians* (who for a great while were reckoned amongst the wisest People in the World,) were so sensible of the necessity and importance of Childrens being bred up to some Lawful Trade and Employment, that by their Laws * they obliged them to

* *See* Plut. in Solone.

to maintain their Parents, and to ſupply them in their old Age, only upon this ſuppoſition, that their Parents had been careful to teach them an honeſt Trade: Otherwiſe by their Laws, Children were not bound to provide for them. Tho' this is not to be brought into Practice amongſt Chriſtians, it being contrary to Chriſtian Principles, for Children upon any Pretence whatſoever to neglect their Parents in diſtreſs. Yet this Example ſheweth, how great a Crime it was reckoned amongſt the wiſer Heathens, for Parents not to breed up their Children to ſome honeſt Employment.

As to the particular kind of Employment, wherein Children are to ſpend their days, it is to be left to the diſcretion and prudence of Parents: They are ſo to inſtruct and diſpoſe the minds of their Children, that they may be ready to be determined to any Trade or manner of Life that's honeſt, which their Parents think beſt and meeteſt for them to follow: But yet a great regard is to be had to the particular Genius and Inclination of Children, which ordina-

rily disposeth them more for one sort of Employment than another: It will make them more diligent in learning their Trade, when they have a delight in it: Otherwise, if they are put forth to a Trade against their minds, they are more likely to neglect it, or to break off from it. Seldom do such Persons attain unto great Perfection in their Employment, who follow it against the Grain.

Advice to those who have great Estates and Riches, to bestow on their Children.

As for those whose great and plentiful Estate in the World doth raise them above the necessity of putting forth their Children to a Trade, they ought notwithstanding to be careful to bring them up, not in Idleness and Vanity, but in such Studies and Exercises, as are most proper for them, and which tend to make them serviceable in their Generation *.

* *'Twas excellently said by* Agesilaus *King of* Lacedemon, *We must teach Children what they should do when they are Men.*

When God created *Adam* after his own Image, and placed him in the Garden of *Eden*, which, no doubt,

was

was the moſt Honourable State that ever Man was in upon Earth, yet he did not ſuffer him to live in Idleneſs, He appointed him an Employment, to wit, to dreſs and keep the Garden.

The greater that Mens Poſſeſſions are, they ought to be ſo much the more concerned in the right Education of their Children, that ſo they may be made the more fit to Inherit their Wealth and Riches. How much reaſon had the Philoſopher *Crates* to ſay, * that if he might, he would go up unto the higheſt place of the City, and there beſpeak the Citizens in this manner. "O Men! what "mean ye to be at ſo much pains, "and ſo inceſſantly to buſie your "thoughts, how to heap up Wealth "and Riches; and yet to take ſo "little care of your Children, to "whom you are to leave all theſe "things! Upon which, *Plutarch* hath this wiſe Reflection: "That ſuch Pa"rents are very like thoſe Fooliſh "People, who have a great deal of "care of their Shoe, but none at all "of their Foot.

* Plutarch. de Educat.

Great and Rich Men, therefore, ought to be very careful that their Children be well Educated; that they be instructed in useful Arts and Sciences, which may not only afford Pleasure and Delight unto their minds, but may be of use and advantage to them in their Conversation in the World. Above all, they ought to endeavour, that their Childrens minds be possessed with a lively sense of Religion, with sincere Love to God, with a fervent Zeal for his Glory, with a great delight in all those things which are truly Noble and Worthy, which tend to the Honour of God, and the Benefit of Mankind, and with an utter abhorrence and detestation of all wicked Practices, of Prophane and Atheistical Company, and of every appearance of Evil; they ought to train them up in useful and pious Actions and Designs, which may be of Advantage to Church or State, that so they may prove a Blessing to the World, and Pillars of that Society to which they belong.

Great care ought to be taken, to make them understand the Vanity of Riches and Honour, the great uncertainty

tainty and mutability of the things of this World, and the many Tentations and Vexations which attend a plentiful Estate and great Fortune.

Endeavour to make them sensible, that no Earthly Enjoyments are capable to satisfie their desires; that, as the wise Man saith, *Eccles.* 5. 10. *He that loveth Silver, shall not be satisfied with Silver; nor he that loveth Abundance, with Increase.* And that they are so far from satisfying the mind, that they distract it, and oftentimes fill it with greater uneasiness; that they occasion Cares, and Fears, and Temptations and Sorrows.

Shew them likewise, that these outward and perishing things add nothing of real worth unto them, that a Hundred or a Thousand a Year cannot make them one whit either wiser or better; that their Estates cannot keep off Sickness or Pain, nor sad and sudden Accidents; and that they cannot defend them so much as one moment, from the approaches of the King of Terrors.

Shew them, what was the Psalmist's Opinion of outward Greatness, himself being one of the greatest Men of his

time, and therefore able to judge o the matter: *Surely*, says he, *Pſal.* 62 9. *Men of high degree are a Lye*; t *be laid in the Ballance, they are altogether lighter than Vanity. Great Me are a Lye*; that is, they are not e ther what their own Vanity woul make them, or what Fooliſh Peopl imagine them to be, to wit, anothe ſort of Beings than other Men. Thi is but *a Lye*, for they are the ſam thing with the pooreſt Beggar, the are of the ſame Mould, they have th ſame Paſſions, they are ſubject to th ſame diſtempers, they are liable to th ſame accidents and miſchances, th are expoſed to moſt part of the ſam Temptations, and to a great man more, which made *Agur* in his Praye *Prov.* 30. 8, 9. to ſay, *Give me n Riches, leſt I be full, and deny thee, a ſay, who is the Lord.*

Shew them likewiſe, For what en it is that God beſtoweth Riches an Honour upon them, that it is not t gratifie their Luſts and Paſſions, to i dulge themſelves in Vanity and Folly, an to have wherewith to give themſelves th full ſwing in whatever is ſuitable to the corrupt Inclinations; that it is not t take to themſelves a Liberty to wor wicke

wickedneſs, to trample upon whatever is Sacred, to countenance and patronize thoſe who are prophane Mockers of Religion, who ſcoff at the moſt Sacred things thereof. Shew them that it is for better purpoſes, that the great Lord of the World beſtows Riches, Power, and Honour on the Sons of Men, even that they may employ themſelves, and all they have, for his Honour and Glory. Shew them, that *to whom much is given, of them much ſhall be required*; That God doth expect greater Service from thoſe, upon whom he beſtows greater Encouragements: And therefore, that they ought to employ themſelves as much as they can, in doing his Will, and Glorifying his Holy Name; that they ought to encourage Religion, to countenance thoſe who are Pious and Devout, to ſet a Mark of Reſpect upon thoſe who fear and love God, and to teſtifie their diſlike of thoſe who are Prophane and Irreligious, to endeavour to curb and reſtrain them, ſo far as they are able; and that they ought to make it appear, that there is no way for any body to recommend themſelves ſo effectually to their Favour and Eſteem, as by their behaving them-

time, and therefore able to judge o the matter: *Surely*, says he, *Psal.* 62 9. *Men of high degree are a Lye; t be laid in the Ballance, they are altogether lighter than Vanity. Great Me are a Lye*; that is, they are not ei ther what their own Vanity would make them, or what Foolish People imagine them to be, to wit, another sort of Beings than other Men. Th is but *a Lye*, for they are the same thing with the poorest Beggar, they are of the same Mould, they have the same Passions, they are subject to the same distempers, they are liable to the same accidents and mischances, they are exposed to most part of the same Temptations, and to a great many more, which made *Agur* in his Praye *Prov.* 30. 8, 9. to say, *Give me n Riches, lest I be full, and deny thee, a say, who is the Lord.*

Shew them likewise, For what en it is that God bestoweth Riches an Honour upon them, that it is not t gratifie their Lusts and Passions, to i dulge themselves in Vanity and Folly, and to have wherewith to give themselves th full swing in whatever is suitable to the corrupt Inclinations; that it is not t take to themselves a Liberty to wor wicked-

wickedneſs, to trample upon whatever is Sacred, to countenance and patronize thoſe who are prophane Mockers of Religion, who ſcoff at the moſt Sacred things thereof. Shew them that it is for better purpoſes, that the great Lord of the World beſtows Riches, Power, and Honour on the Sons of Men, even that they may employ themſelves, and all they have, for his Honour and Glory. Shew them, that *to whom much is given, of them much ſhall be required*; That God doth expect greater Service from thoſe, upon whom he beſtows greater Encouragements: And therefore, that they ought to employ themſelves as much as they can, in doing his Will, and Glorifying his Holy Name; that they ought to encourage Religion, to countenance thoſe who are Pious and Devout, to ſet a Mark of Reſpect upon thoſe who fear and love God, and to teſtifie their diſlike of thoſe who are Prophane and Irreligious, to endeavour to curb and reſtrain them, ſo far as they are able; and that they ought to make it appear, that there is no way for any body to recommend themſelves ſo effectually to their Favour and Eſteem, as by their behaving

them-

themſelves as the Followers of Jeſus Chriſt ought to do.

Shew them alſo, how much Perſons of meaner Quality are influenced and led by the Example of thoſe who are Great and Noble, whoſe Actions are generally of greater force than Laws are with them *: That therefore, they ought to ſhine before them in all the Actions of true Piety and Virtue, that others by ſeeing their good works, may be excited to imitate them, and ſo to Glorifie their Father that is in Heaven.

* Antigonus *uſed this as an Argument to induce* Zeno *the Philoſopher to come to him.* "*You may, ſaid* "*he, be well aſ-* "*ſured, that, by* "*teaching and* "*inſtructing* "*me, you will* "*at the ſame time inſtruct all the* Macedonians. "*For he who contributes towards the making the King* "*of* Macedon *a Virtuous Perſon does in great meaſure* "*diſpoſe all his Subjects for Virtuous Impreſſions.* "*For ſuch as Rulers and Princes be, ſuch like-* "*wiſe ordinarily are they who depend upon them.* Diog. Laert. in Zenone.

Laſtly, Shew them, that if they are Wicked and Prophane, and ſo by their bad Example defile and corrupt others, then God will require at their Hands the Blood of thoſe many Souls, who periſh by following their Foot-ſteps,

and

and walking after them in their Ungodly ways.

In this manner, they who are Rich, Great, and Honourable, who have no need to chuſe a Trade for their Children, ought nevertheleſs to teach them, (and that ſo much the more carefully) ſuch things as may make them truly wiſe and good.

Advice to thoſe, who intend to ſet apart one or more of their Children for the Holy Miniſtry.

As for thoſe who intend to ſet apart one or more of their Children for the Holy Miniſtry, they ought, 1*ſt.* to be careful to ſerve God with the beſt they have. For *Curſed be the Deceiver, which hath in his Flock a Male, and Voweth and Sacrificeth unto the Lord a corrupt thing.* *Mal.* 1. 14. They ought to Conſecrate to this Sacred Office thoſe of their Children who are moſt worthy in all reſpects, who have not only good parts, but who have alſo good Inclinations, and are apt to receive Religious Impreſſions. 'Tis an argument they very little underſtand the greatneſs and difficulty of the Paſtoral Office, and have very little Senſe of Religion, who think that God may be put

put off with any thing, and that the Refuſe of the Flock is ſufficient to be an Offering to him. How great Ingratitude is there in this? Have not Parents received from God freely and undeſervedly, all the good things they enjoy, and particularly their Children? When therefore they deſign to beſtow one or other of them for his more immediate Service, they ought to give him the beſt, and not ſuch a one as is unfit to be employed in any other ordinary buſineſs, which requires a Perſon of tolerable Senſe and Diſcretion.

2*dly*. They ought to have a ſingle Eye to the Glory of God, and not to govern themſelves by Worldly and Carnal reſpects and conſiderations. They muſt not look upon the Miniſtry, as if it were only a Trade to get Wealth and Riches, or as a way to come to Honour, and to obtain Preferment in the World. They ought to look upon this Holy Office with another Eye, to wit, as it is appointed of God for Divine and Spiritual ends, to guide and direct Men in the way to Happineſs, to ſhew them what they muſt do to obtain Everlaſting Happineſs,

Happineſs, and to avoid Hell and Deſtruction, to teach them how to fight the good fight of Faith, how to reſiſt the Devil, how to overcome the World, and how to be preſerved from their deceitful and deſperately wicked Hearts. They ought to conſider, that Chriſt's Miniſters are appointed to be Shepherds and Watchmen, to feed and to watch over the Flock, which he hath purchaſed with his Blood; to acquaint People with their danger; to call upon them early and late; to be upon their Guard, to quit themſelves like Men, to be ſtrong in the Lord and in the power of his Might. They muſt conſider that it belongs to the Miniſters of the Goſpel to deal impartially with all ſorts of People, and not to ſuffer Sin upon them, but to reprove them plainly, to exhort them ſeriouſly to repent and amend; and to direct them what they are to do for the time to come, leſt they fall again into the ſame evil Practices and Cuſtoms.

When therefore Parents deſign a Child for the Holy Miniſtry, they ſhould at the ſame time conſider, that he is to ſpend himſelf in the work

work of the Goſpel, that is, he muſt Study, and Pray, and Watch, and Preach, and Viſit, and Converſe, and do all other things which are needful to ſave Souls; he muſt be inſtant in ſeaſon and out of ſeaſon; he muſt often and ſeriouſly conſider what is farther to be done to convert Sinners, to inſtruct the Ignorant, to comfort the Afflicted, to relieve the Poor, to excite the Remiſs and Negligent, to encourage the Diligent, to ſtrengthen the Weak, to confirm the Strong, to direct the Zealous, to reclaim the Erroneous, to convince Gainſayers, to put to ſilence the Ignorance of Fooliſh Men: And beſides all this, he muſt be ready and willing to Sacrifice his life in the Service of his Great Maſter, if he be called thereto; he muſt count nothing too dear, that he may finiſh his Courſe with Joy, and approve himſelf to the great Shepherd and Biſhop of Souls. Thus Parents, when they deſign any of their Children for the Holy Miniſtry, ought to conſider that they are to be employed in the greateſt, the moſt painful, and moſt dangerous work in the World, and therefore,

3*dly*. They

3*dly*. They ought to do all that in them lies, to fit and prepare ſuch Children, that they may undertake this Sacred Employment as they ought to do. More than ordinary care is to be taken that their minds be furniſhed with good Impreſſions, that they be inſpired with a great Love to God, and with a mighty Zeal for his Honour and Glory. They muſt be daily trained up in the Practice of Humility, of Meekneſs, of Patience, of Temperance, of Charity, and of all other Virtues and Graces; they muſt be kept from ſeeing and hearing bad things, ſo far as may be; their minds muſt be ſtrongly fortified againſt Temptations: and all that is poſſible muſt be done, to keep them from the danger that comes from evil Company, and corrupt Example. They muſt be entruſted to the good Conduct of Excellent and Worthy Perſons, by whoſe means they may be formed to as high a ſenſe of true Piety as may be, that ſo, when they come abroad into the World, their light may ſhine before others.

If Parents, who dedicate their Children to the Holy Miniſtry, would, in this

this manner, endeavour to act the part of Men who have a lively ſenſe of God upon their Souls, who are poſſeſſed with a mighty Zeal for his Glory, and are earneſtly deſirous to promote the Kingdom of Jeſus Chriſt, we might hope to ſee very ſpeedily the Bleſſed Effects of their Pious Endeavours, Religion would flouriſh more than it does at this day, and Impiety and Irreligion would not ſo much Triumph as, alas! they do.

2. Duty, about diſpoſing of them in Marriage.

Secondly, When they are fit for Marriage, Parents are ſo to diſpoſe of them, as that in all likelyhood they may be happy in ſuch a ſtate of Life: * They are not to conſtrain them to marry againſt their Will; for ſuch Marriages are ſeldom Happy; they end too often in ſomewhat or other very Tragical and Calamitous, to one or t'other Party, if not to both.

* Callias *the Athenian, was highly commended by the Greeks, becauſe he gave his Daughters leave to chuſe what Husbands themſelves liked beſt.* Herodot. in Erato.

Great care is to be taken, that there be not too great inequality of outward ſtate

ſtate and condition; for that occaſions often neglect and contempt of the Perſon that is Inferiour to the other in ſome External Advantages: Nor yet too great Inequality of Years; for that doth likewiſe, ſooner or later, cauſe an Abatement and Decay, and ſometimes an utter Extinction of that Reſpect and Love which is neceſſary to make thoſe who are Married Happy.

Parents are not, in diſpoſing of their Children in Marriage, to govern themſelves wholly by their reſpect to Riches and Honour; but are to have a regard to Virtue and Goodneſs, ſo far, as to prefer one who is Diſcreet and Wiſe, of a Virtuous and good Diſpoſition, to another that is fooliſh, or indiſcreet, and Prophane and Atheiſtical, tho' attended with greater degrees of Wealth and Earthly Honour. *'Tis reported of *Themiſtocles*, a Famous *Athenian* Captain, that when ſeveral young Men came in Suit of his Daughter, he preferred one who was a Wiſe and Virtuous Perſon, to another that was very Rich. When ſome People wondered at this choice, he told them,

* Plut. in Themiſtocle.

them, he had rather have a Man without Money, than Money without a Man.

What a great reproach is it to our Religion, to think that ſo many Parents, in diſpoſing of their Children, only conſider how much Wealth they may have, and what Friends and Alliances they may make, by marrying into ſuch a Family? or what Profits and Preferments may be expected thereby? As for any other thing, they do not much trouble their heads about it: They know no other Happineſs but in the things of this life, and therefore they ſeek nothing elſe for their Children, but to make them Great and Wealthy; * by which means it often comes to paſs that they bring their Children into a moſt miſerable and unhappy ſtate of life, in which they muſt pine away their days in Sorrow and Grief, in the company of Fooliſh and Wicked Wretches, who are often in a fury and rage, who ſpend their time in Gaming and Drinking, in Curſing and Swearing, in Quarrelling and Fighting, in Whoring and Ranting,

* *The ſad Effects of marrying very lewd and profligate Perſons.*

and

and such like woful doings; which cannot but prove to those, who have any the least degree of real goodness, so very uneasie and afflictive, that Wealth and Riches can make no amends for them. Such unfortunate Persons cannot but often envy the happiness of those who are in a very poor and low Estate and Condition, but yet live in Peace and Quietness, in Love and Concord, and in the fear of God; and so enjoy real satisfaction and contentment, and have a great deal of Comfort to sweeten their outward Wants and Necessities. For as the Wise Man says, *Prov.* 15. 16, 17. *Better is little with the fear of the Lord; than great Treasure, and Trouble therewith. Better is a Dinner of Herbs where Love is, than a stalled Ox, and Hatred therewith.*

But besides all this, it too often falls out, that they who are given in Marriage to Vicious and Profligate Persons, are, sooner or later, involved in those Judgments, which are caused by the Sins and Follies of the Persons to whom they are matched. 'Tis true, such Persons have a great deal to support their Spirits, if they have not been Partakers with them in their works of

of Darkneſs: In this caſe, there is no doubt but their Merciful and Gracious God will order what they ſuffer for their good. But, alas! it too often comes to paſs, that they who are unequally yoked, either with Perſons of a falſe Religion, or of a Wicked Life, do by degrees degenerate from their ſtrict and Virtuous Education: Tho' formerly they ſeemed to have a right ſenſe of Religion, and a great Inclination to the beſt things, yet ſooner or later, by the Example and Perſwaſions of their Irreligious and Atheiſtical Relatives, they loſe all ſenſe of God, and give up themſelves to all manner of Wickedneſs. 'Tis ſaid of *Jehoram*, who was Educated under a Religious Father, *Jehoſaphat*, 2 *Chron.* 21. 6. That *he walked in the way of the Kings of* Iſrael, *like as did the Houſe of* Ahab, *for he had the Daughter of* Ahab *to Wife*, &c. Where 'tis very obſervable, that this unequal Marriage of *Jehoram*, is noted as the cauſe of his great Wickedneſs. And from the following Verſes it appears, how many heavy Judgments fell upon him for his Impiety.

To

To what hath been ſaid may be added, that the hurt and inconvenience attending ſuch Marriages, does not only affect the Married Perſons themſelves, but likewiſe extends to their Off-ſpring and Poſterity, who are in great danger of being corrupted, as to their Religion and Manners, by the Influence and Example of their Parents. 'Tis obſerved as one principal cauſe of the Wickedneſs of *Rehoboam*, (1 *Kings* 14. 21.) That *his Mother was an* Ammoniteſs; which is repeated, *v.* 31. to ſhew us that 'tis a matter which deſerves to be taken notice of. To the ſame purpoſe 'tis ſaid of *Ahaziah* King of *Judah*, (2 *King.* 8. 27.) That *he walked in the way of the Houſe of* Ahab, *and did Evil in the ſight of the Lord, as did the Houſe of* Ahab; *for he was the Son in Law of the Houſe of* Ahab.

Thirdly, Parents are to provide for them, if they can, ſomewhat that may be a Foundation for their Comfortable Subſiſtance in the World; which by the Bleſſing of God on their Callings, may be improved towards

3. *Duty, about providing ſomewhat that may be the foundation of their comfortable ſubſiſtance in the World.*

wards their living decently and honeſtly. For this end, they ought to keep within Compaſs, and to avoid all vain and unneceſſary expences. *Parents ought to lay up for the Children*, ſays the Apoſtle, 2 *Cor.* 12. 14. And 2 *Tim.* 5. 8. *He that provideth not for his own, is worſe than an Infidel.*

Parents are not to propoſe to themſelves, the rendring their Children very Great and Rich: But as they themſelves *having Food and Rayment, are to be therewith content*; ſo, if they can get Neceſſaries for their Children, they ought to reſt ſatisfied, and be thankful. *Our Life* (that is, the happineſs of our Life) *doth not conſiſt in the abundance of the things we poſſeſs*, Luke 12. 15.

Tho' you are to provide for your Children, yet you are not, out of too great thoughtfulneſs about the time to come, to reſtrain your ſelves from doing all neceſſary Offices of Charity to the Poor, who do now ſtand in need of your help: Never neglect a preſent Duty for fear of an uncertain inconvenience: You are forbid to *take thought for the Morrow*, *Mat.* 6. 34. But you are required *to do good to all Men*, *while*

while you have opportunity, Gal. 6. 10. *To caſt your Bread upon the Waters: to give a Portion to ſeven, as alſo unto eight, becauſe you know not what evil there may be in the Earth*, *Eccleſ.* 11. 1, 2. This is the way to lay up Treaſures for your Children; to entail upon them great Bleſſings; to make God their Guardian; to leave them to his Merciful and kind Providence, and to his Almighty Protection. *Pſal.* 37. 25, 26. *I have been young, and now am old; yet have I not ſeen the Righteous forſaken, nor his Seed begging Bread. He is ever Merciful and lendeth, and his Seed is Bleſſed.* So that by your Bounty and Charity, you bring your Wares to a good Market, you put forth your Money into God's hands, who will not fail to repay it with Uſury. For as the Wiſe Man ſaith, *He that hath Pity upon the Poor, lendeth unto the Lord, and that which he hath given will he pay him again.* Prov. 19. 17. *The Liberal Soul ſhall be made fat, and he that watereth, ſhall be watered alſo himſelf*, Prov. 11. 25. *He that gives to the Poor ſhall not lack*, Prov. 28. 27. And *Deut.* 15. 10. it is written, *Thou ſhalt ſurely give him*, (to wit, thy poor Brother) *and*

thy heart shall not be grieved, when thou giveſt unto him; becauſe that for this thing, the Lord thy God ſhall bleſs thee in all thy Works, and in all that thou putteſt thine hands unto. And in the Epiſtle to the *Hebrews*, *chap.* 6. *v.* 10. it is ſaid, *God is not unrighteous to forget your Work, and Labour of Love, which you have ſhewed towards his Name, in that you have miniſtred to the Saints, and do miniſter.* From all which it appears, that Charity and Liberality are the beſt Husbandry.

As you are to beware, leſt your care for your Children, make you neglect neceſſary Duties of Charity; ſo you are to take heed, leſt you uſe any unlawful Method to get Wealth to beſtow upon them: This is not a way to make them Rich; for ſuch Riches ſeldom proſper: There is a Curſe which attends all unlawful Gain, and like a Canker eats it out, and conſumes it. All Ages and Places afford Examples, which confirm this Obſervation. *Wealth gotten by Vanity*, ſaith *Solomon*, *ſhall be diminiſhed*, *Prov.* 13. 11. And again, *Prov.* 10. 3. He ſaith, *Treaſures of Wickedneſs profit nothing.* And *Jer.* 17. 11. 'tis ſaid, *as the*

the Partridge ſitteth on Eggs, and hatcheth them not, ſo he that getteth Riches and not by right, ſhall leave them in the midſt of his days, and at his end ſhall be a Fool. A ſmall Eſtate got honeſtly, is a hundredfold better than a vaſt and plentiful Eſtate purchaſed by unrighteous Methods. *A little*, ſaith the Pſalmiſt, *Pſal.* 37. 16. *that a Righteous Man hath, is better than the Riches of many Wicked.* And, *Better*, ſaith *Solomon, Prov.* 16. 8. *is a little with Righteouſneſs, than great Revenues without Right.*

As it is the Duty of Parents by all Honeſt and Lawful ways, to provide ſomewhat for their Children, and to preſerve it for them; ſo they ought in due time to beſtow upon them more or leſs of what they have acquired and purchaſed, and not wholly to delay the doing of this until their own Deceaſe. They ought, ſo far as they can, to afford their Children whatever their preſent Neceſſities or their Lawful Occaſions do require: And the more Virtuous and Induſtrious they ſee their Children, they ought to give them ſo much the more liberally, that they may have not only

what is absolutely necessary for them, but likewise, what they may improve for the bettering their Estate in the World; that they may live decently, and may also have somewhat wherewith to help and relieve others. How great a Reproach is it to some Persons, who have a great deal of wealth, out of a woful covetous Temper to suffer their Children to go in Rags, and to depend upon the Charity or good Nature of others, for a piece of Bread! Such Parents must needs be very unnatural, whose Bowels are not stirred with Compassion towards their Children, when they see them in distress and want; and who do not all they can for their necessary Supply and Assistance.

Great Prudence and Caution ought to be used in bestowing their Worldly Goods on their Children.

But, tho Parents ought to give their Children chearfully and seasonably more or less of their Worldly Goods, yet they must have a care, lest out of an indiscreet fondness, they give them more than their own circumstances will permit. How many sad Examples are there of Children, who have either wholly neglected their

Parents,

Parents, or who have not cared for them as they ought to have done, ſo ſoon as they were put into the Poſſeſſion of their Eſtate and Fortune? Whereas formerly, they ſeemed to carry themſelves with all poſſible Duty and Affection, no ſooner did their Parents beſtow all they had (or at leaſt, the greateſt part) upon them, but they begun to grow Inſolent towards them, and went on to ſo great a height of undutifulneſs, that their poor Parents were forced to leave them, and thenceforth to live in a very melancholly and mournful condition. 'Tis therefore the Wiſdom of Parents, ſo to give their Children, as ſtill to reſerve to themſelves what is needful for their own ſupport: They ought rather to keep their Children in a dependance upon them, than that they ſhould depend upon their Children. To this purpoſe is the Advice of the Son of *Syrach*, Eccleſiaſticus 33. 18, 19, *&c. Hear me, O ye great Men of the People, and hearken with your Ears, ye Rulers of the Congregation. Give not thy Son and Wife, thy Brother and Friend, power over thee while thou liveſt, and give not thy Goods to another, leſt it repent thee, and thou*

intreat for the ſame again. As long as thou liveſt and haſt Breath in thee, give not thy ſelf over to any. For better it is that thy Children ſhould ſeek to thee, than that thou ſhouldeſt ſtand to their Courteſie. In all thy works keep to thy ſelf the Preeminence, leave not a ſtain in thine Honour. At the time when thou ſhalt end thy days and finiſh thy Life, diſtribute thy Inheritance.

4. Duty to have their Will and Teſtament in Readineſs.

4*thly*. 'Tis the Duty of Parents to have their Will and Teſtament in readineſs. They ought, while they are in Health, to determine the ſeveral Proportions of their Worldly Goods, which they intend to beſtow on their Children, and not to leave the doing of this till the very immediate approach of Death. A wiſe Man ought ſo to diſpoſe of his affairs in time, that when he comes to die, he may have as little work to do as is poſſible.

The great Inconvenience of delay in this matter.

'Tis very unfit, on many accounts, to leave the ordering of thoſe things which relate to a Man's Eſtate unto the laſt hour. For, 1. No Man knows if he ſhall have

have a leiſurely Paſſage out of the World, ſo as to have time to ſettle his affairs; a thouſand Accidents may prevent this; of which ſee [*Diſcourſe about the right way of Improving our Time*, Motive 2*d.*]

2*dly.* Tho' you ſhould have time on your Death-Bed, for ordering your Temporal Affairs, yet what ſignifies Time (conſidered abſtractly and ſeparately) if you are not fit to uſe it? For ought you know, your Sickneſs then may ſo affect your Head, that you ſhall not be able to act any longer as rational Creatures, but muſt be governed and taken care of by others, as if you were Children upon the Breaſts, or perhaps as Perſons in a much more ſad and lamentable condition. Now therefore, it is fit for all who are wiſe, to provide againſt ſuch Caſualties, and not to delay ſo important and neceſſary a work to an uncertain Moment.

3*dly.* Suppoſing you have a leiſurely paſſage out of this Life, together with the uſe of your Reaſon all the while, yet conſider, that you are likely to have enough to do in your laſt hours, tho' the ordering of your Temporal

concerns do not then lie upon your Hands. Your Spiritual Enemies will, very probably, at that time, muſter up all their Forces, and uſe their utmoſt Effort, either to conquer you, or to frighten and diſturb you: You will then find that all your Preparation is little enough, that you may finiſh your courſe with Joy: The ſight of Death will make you ſee a great many things, far otherwiſe than you ſaw them in time of Health: The things of this Life will then appear very little and inconſiderable, and Eternity will appear as a vaſt and boundleſs Ocean: Your good actions will appear but very few and imperfect, and your Sins and Follies very many and great. Thus it is generally with the beſt and moſt Holy Perſons; and therefore, 'tis your wiſeſt and ſafeſt courſe, to diſpatch, not only as much of your great Buſineſs as you can before the approach of Death, but likewiſe to diſpoſe of your Worldly Concerns in ſuch a manner, that they may not prove a hindrance and a burthen to you at that time, when you are to have a ſharp Conflict with the King of Terrors.

But beſides all theſe Conſiderations, which ought to excite you to put your

your Houſe in order, in time of your Health; conſider farther, that by ſo doing, you will prevent a great deal of Trouble and Confuſion, and of Strife and Diviſion, which oft-times happen amongſt Children, when their ſeveral Portions are not aſſigned them by the Will of their Parents. How ſad is it to reflect upon ſo many Inſtances of this kind, as have happened in our days! It cannot but be look'd upon as a great Reproach to our Holy Religion, to ſee Brethren, and other near Relations, contending, and going to Law with one another, and thereby laying the Foundation of laſting Variance and Diſcord, of Bitterneſs and Wrath, of Anger and Clamour, of Malice and Envy, *&c.* which too often are concluded, with the Deſolation and Deſtruction of one or other of the contending Parties, if not of the whole Family.

How needful therefore is it for Parents to make their Will in good time? when they are in Health, when their Underſtanding is good, when their Memory is perfect, when they are able to think of Buſineſs, and to judge calmly and diſcreetly of what they

do; when they can call to mind what they owe, and what is owing to them.

And becauſe of the great Falſehood and Wickedneſs of the World, by which it often happens that the true ſenſe of Mens words are perverted, it is likewiſe very fit that Parents, in ſetting their Houſe in Order, have the advice of thoſe who are Skilful, Upright, and Faithful Perſons, by whoſe Aſſiſtance their Will may be framed in ſuch Terms and Expreſſions, as may (ſo far as is poſſible) prevent the Cavils of Crafty and Ungodly Men.

Great care to be taken in the choice of Guardians for Children.

As Parents ought to uſe a great deal of Caution and Circumſpection in all things relating to their laſt Will, ſo particularly in the choice of Guardians for their Children, who, after their own Deceaſe, may act the part of Parents towards them, and may promote their Happineſs and Welfare, both in Temporal and Spiritual things. If you know amongſt your near Relations thoſe who are Wiſe and Prudent, True and Upright Perſons, who fear and love God, and of whoſe

whoſe ſincere kindneſs you have had long experience, 'tis very reaſonable to prefer them before Strangers. * But if you have found others more ſincere and upright, more prudent and diſcreet, more kind and loving, more conſtant in their Friendſhip, and more faithful to your true Intereſt, than your nearer Relations have been, you ought rather to entruſt your Children to their care, than to thoſe, who, tho' your Kinſmen, have given you no great ground to expect much kindneſs and faithfulneſs at their hands towards your Children. If they have not been very faithful to you, 'tis but madneſs to expect that they ſhould prove more Faithful to them. Tho' they may grow better, yet no wiſe Man ought to truſt ſo great and dear a concern to ſuch an uncertainty.

* *'Twas an* Athenian *Law, that they ſhould not be choſen Guardians, who have a right to the Childrens Eſtate, after their Deceaſe.* Diog. Laert. in Solone.

Thus I have ſhewed you what are the principal Duties you owe to the Souls and Bodies of your Children, and what you are to do for them as to their outward Eſtate.

The

The above mentioned particulars earneſtly recommended to Parents.

FRom what hath been ſaid you may ſee, what a weighty and difficult Charge you have; the ſenſe whereof ſhould excite you to beg of God earneſtly every day, that he would direct and aſſiſt you, to perform the Duties that belong to Chriſtian Parents.

That you may the better act your part; 'tis fit for you, when you call your ſelves to an account about your Lives and Converſations, to make enquiry particularly how you perform the Duties of Parents towards your Children, as to their Souls, their Bodies, and Outward Concerns: And if, upon ſerious enquiry, you find that you ſincerely endeavour to do whatever you know your ſelves to be bound to do for them; then bleſs and praiſe God, who gives you *both to will and to do according to his good Pleaſure:* Beg his pardon for thoſe Imperfections and Defects that attend all Humane Actions, Reſolve to go on, and not

not to grow weary in your Duty towards them; that ſo they may be as happy in all reſpects, as is poſſible for you, by the help of God, to make them.

But if upon inquiry, you find that you have been very negligent in your duty towards your Children; that you have done very little good for their Souls, and not what you ſhould, and might have done for their Bodies and outward Eſtate; and that perhaps you have done them a great deal of hurt by your Evil Counſel, and Prophane and Wretched Example; that you have led them on in the Broad Way, which leads to the Chambers of Death; that you have robbed God, who beſtowed them on you, of their Service and Obedience; and have made them *the Servants of Sin*; that you have contributed to the making them *Heirs of Wrath, and Children of Diſobedience*, who were made by their Baptiſm, *Children of God, and Inheritors of the Kingdom of Heaven*; that you have done what tended to deſtroy eternally thoſe Souls and Bodies, which God intruſted with you, that you might take care of them, and do

what

what you could to make them happy. If, I ſay, upon enquiry into your hearts and lives, you find your ſelves guilty of thoſe things, how great reaſon have you to be in bitterneſs and grief of Heart, to weep and lament, to abhor your ſelves in Duſt and Aſhes, to confeſs and acknowledge your Sins with great Humility and Contrition, to implore the Divine Mercy and Forgiveneſs with all earneſtneſs, for the ſake of his dear Son; to reſolve and purpoſe ſincerely to amend your ways and doings; to beg Grace from God, that he would aſſiſt you, that he would compaſs you about with his Salvation, and never leave you nor forſake you; that he would give you his Holy Spirit to ſanctifie you, to waſh and cleanſe you, to lead and guide you, to ſupport and ſtrengthen you, to revive and quicken you, to carry you from ſtrength to ſtrength, and from Grace to Grace, till you come and appear before him in *Sion*.

Conſider the particular things wherein you have hurt the Souls of your Children, and failed in your Duty to them, as to their Bodies and Outward Concerns: And the more you find you have

have done amiſs, reſolve ſo much the more to be zealous to do them good; to double your diligence in promoting the welfare and happineſs both of their Souls and Bodies. Tell them ſo far as is meet, what you now ſee and feel; let them know that you have been out of the way, that you have miſled them, and brought both your ſelves and them in danger of being undone, and ruined Eternally: Tell them what you reſolve to do, and what you and they ought to do, and muſt do, or elſe that you will certainly periſh. Delay not to do this one moment: fly like a Bird out of the Snare of the Fowler. Your Souls lie at the ſtake, and therefore do what Men uſe to do to ſave their Lives; *Skin for Skin, and all that a Man hath, will be give for his Life.* Men are ready to part with any thing to ſave their Lives; They'l part with Houſe and Lands, with Silver and Gold, with their whole Eſtate and Subſtance, to ſave their Bodies alive, which muſt die at laſt, and, for ought they know, may die within a very few days or hours. How much more ought you, that you may ſave your own Souls, and the Souls of your Children, to part with your vile

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and unruly Luſts and Paſſions, your vain fooliſh Habits and Cuſtoms, which are your reproach and diſhonour, which are the worſt things in the World, which can do you no good, if you hold them ſtill, but will certainly do you a great deal of miſchief? They will prove the cauſe of your deſtruction; they will deprive you of all that is good and excellent; they will cut you off from the favour of God, the Love of Chriſt, and the fellowſhip of the Bleſſed Spirit; they will likewiſe deprive you of the Aſſiſtance and Miniſtry of the Holy Angels, and the Comfortable Society of the Saints departed; they will exclude you for ever from the Kingdom of Heaven, the Crown of Righteouſneſs, the Peace, the Joy, the Love, and Glory of the future State: All this your ſins will deprive you of; and inſtead thereof, they will expoſe you to the Wrath of God, to the devouring fire, to Everlaſting Burnings, to blackneſs of darkneſs, to weeping and gnaſhing of Teeth, to the wretched and curſed Company of Devils and damned Souls, to the Worm which never dieth, which will gnaw you, and torment you for ever: And will you

chuſe

chuſe all this rather than part with your Luſts, that you may be for ever happy, and have fulneſs of Joy and Pleaſures for evermore? Will you be ſo mad, as to prefer Hell and Death, everlaſting Miſery and Woe, to Heaven and Everlaſting Life, to Bleſſedneſs and Glory? And will you ſtill continue to be ſo cruel to your poor Children, as to draw them along with you to the bottomleſs Pit? Now is the time for you to become either happy or miſerable; if you repent and amend, and act the part of Wiſe and Religious Parents, you may be happy; for God will have Mercy upon you. *Iſa.* 55. 7. *Let the wicked forſake his way, and the unrighteous Man his Thoughts: And let him return unto the Lord, and he will have Mercy upon him, and to our God, for he will abundantly pardon.* Follow therefore the Example of the Pſalmiſt, *Pſal.* 119. 59, 60. *I thought on my ways, and turned my feet unto thy Teſtimonies, I made haſte and delayed not to keep thy Commandments.* Reſolve without delay to forſake your wicked Cuſtoms and Practices: Begin in earneſt to work out your own Salvation: and do all that lies in your power

power to make your Children wise and good.

But if, instead of this, you continue in your sin and folly, setting at naught God's Counsels, and despising his Reproofs, putting the Evil day far from you, promising your selves peace and safety, tho' you walk after your own Hearts Lusts; making a mock at Sin, and laughing at all that is sacred and serious; and by your wicked Example destroying the Souls and Bodies of your poor Children; then assure your selves God will not be mocked; he will at last whet his Sword and bend his Bow, and make ready his Arrows against his Adversaries; he will render to you according to your Works; he will in no wise clear the Guilty. Consider the terrible threatning which is mentioned, *Deut.* 29. 19, 20. against the Man, who, when he heareth the words of the Curse, does bless himself in his Heart, saying, *I shall have peace, tho' I walk in the imagination of my heart, to add drunkenness to thirst*: [*The Lord will not spare him, but the anger of the Lord and his jealousie shall smoke against that Man; and all the Curses that are*

are written in this Book ſhall lie upon him, and the Lord ſhall blot out his Name from under Heaven.]

Concerning the Duty of Parents when God removeth their Children by death.

THe Death of Children as well as Aged Perſons, falls out ſo very often, that it cannot but be ſeaſonable to a great many Parents to ſuggeſt to them ſome plain and eaſie Conſiderations, which they may ſometimes reflect upon, and imprint on their minds, that ſo they may not be ſurpriſed with the death of their Children, nor ſwallowed up of exceſſive and immoderate grief.

Parents ought to conſider, when their Children dye, *firſt*, that it is the Lord who does it: He who is Lord of Life, who gave Life to themſelves and to their Children, is alſo Lord of death, and removes out of the World whom, and when, he ſees fit, He is the great Potter; and Man is the Clay, which he hath formed and faſhioned into a curi-

1. *They ought to conſider that it is the Lord who does it.*

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ous and beautiful ſhape; and animated with an immortal Soul: When he ſees fit to break this brittle Veſſel in pieces, and to ſeparate the Soul from it, *who can ſtay his Hand? Or who dare ſay unto him, what doſt thou?* May not he do with his own, what he thinks good? Or muſt he give an account of his Actions, unto the work of his own Hands? He is infinitely great and powerful; and therefore will do according to his own good pleaſure: He is infinitely wiſe, and knows what's beſt and fitteſt to be done: He is infinitely good and kind, and therefore will order all things for good: And he is infinitely juſt and righteous, and therefore can do no wrong. It's fit therefore that Parents, when God removes their Children from them by Death, ſubmit chearfully to the will of him, who is infinitely powerful, wiſe, good, and juſt; and that they adore him, and ſay with *Ely*, 1 *Sam.* 3. 18. *It is the Lord, let him do what ſeemeth him good.* And with the Royal *Pſalmiſt*, *Pſ.* 39. 9. *I was dumb, I opened not my Mouth; becauſe thou didſt it.*

Secondly,

Secondly, they ſhould conſider that their Children were born Mortal, frail by Nature, ſubject to a neceſſity of dying, by their very compoſition and frame; and alſo by the Decree of Heaven, *Heb.* 9. 27. *It is appointed for all Men once to dye.* And therefore when God ſees fit to remove them by Death, to make the Houſe of Clay fall down about their Ears, Parents ought not to be ſurpriſed. This is nothing but what falls out daily: Some are going out of the World, and ſome are coming into it: Some are a great while upon the Stage, and ſome but a very ſhort while; ſome no ſooner enter upon it, but preſently they are gone, and are ſeen no more; ſome take a few turns, and then they are withdrawn; ſome tarry longer, and Act a great part on the Stage, for a conſiderable time, and give hopes of yet greater Actions and Performances; but on a ſudden they are gone likewiſe, as a ſhadow; and all their own deſigns and projects, and the hopes and expectations of others fall to the ground. All this happens every day in the Courſe of things here in

2. *They ought to conſider that their Children were born mortal.*

in the World; and therefore Parents have no reaſon to think it ſtrange when they ſee their Children dye. *The thing that hath been, it is that which ſhall be; and that which is done, is that which ſhall be done; and there is no new thing under the Sun*, Eccleſ. 1. 9.

And as it is with Men, ſo it is with all things elſe, which live upon the Earth, or grow out of it: Some live longer and ſome a ſhorter while than others of the ſame kind: Some proſper and thrive, and others decay and periſh. Some things grow up in the Morning, and are withered e're Night: Some things grow apace till they are very near the time of ripeneſs and perfection; and then ſomewhat happeneth, which prevents the perfect growth, and makes the goodly appearance come to nothing: Now, what are Men? *Moſes* in his Prayer (*Pſ.* 90. 5, 6.) tells us, *In the Morning they are like graſs, which groweth up; In the Morning it flouriſheth and groweth up: In the Evening it is cut down and withereth.* And to the ſame purpoſe the Pſalmiſt *David* ſpeaketh, *Pſal.* 103. 15, 16. *As for Man his days are as graſs, as a flower of the field, ſo he flouriſheth, for the Wind paſſeth over it,*

and

and it is gone, and the place thereof ſhall know it no more. Likewiſe *Eſa.* 40. 6, 7. it is thus written, *The Voice ſaid Cry. And he ſaid, What ſhall I Cry? All fleſh is graſs, and all the goodlineſs thereof is as the flower of the field. The graſs withereth, the flower fadeth, becauſe the Spirit of the Lord bloweth upon it: Surely the People is graſs.* By all which it appears what Man is by Nature, to wit, a very weak and vaniſhing thing, ſoon nipt and brought to nothing; like the tender Graſs, and the Flower of the Field, which is more expoſed to the Winds and other inconveniences, than the Flowers of the Garden, which the Gardiner preſerves and ſecures.

The Conſideration of theſe things, will tend mightily to quiet the minds of thoſe who calmly and wiſely reflect upon them, when God removes their Children, or other Relations from them by Death. Their caſe is not ſingular, it is that which is common and uſual amongſt Men; it is according to the courſe of Nature for a mortal thing to die. *Plutarch* reports of *Anaxagoras*, an Ancient Philoſopher, That when he was Diſcourſing to his Hearers

Hearers concerning the Cauſes of Natural Things, One brought him the news of his Sons Death; upon which, after a little pauſe, he ſaid to thoſe who were preſent, *I knew I begat a Son that was Mortal.* The Conſideration of this did quiet the Thoughts of this Heathen.

But what if the manner of the death of your Children be ſomewhat extraordinary, by ſome ſudden and unuſual Accident, or by ſome ſtrange and odd Diſtemper; are you on this account to allow your ſelves in the exceſſes of Sorrow and Mourning? No, in no ways: You are not therefore to be tranſported into immoderate grief and mourning. Shall you be vexed and diſquieted, becauſe a Worm did eat up your pleaſant Fruit, or becauſe the ſtormy Wind did blow away your lovely Flowers? Are you therefore to be enraged and mad with anger againſt the Worms, or againſt the Winds? What would it mend the matter, if you ſhould give way to your paſſion and anger never ſo much in ſuch a caſe? This would only multiply your loſſes, by making you loſe not only your Fruit and your Flowers, but your ſelves too:

Which

Which they all do, who loſe their *Patience*, in which it is that *we poſſeſs our Souls*.

When therefore your Children are removed from you by Death, in ſome unuſual and extraordinary manner, you ought to look beyond Diſeaſes, or Accidents, unto the Lord of Life and Death; who by his Providence ordereth not only their death, but the manner of it. If *the Sparrows fall not to the Ground*, that is, die not, *without your Father*: You may be ſure your Children do not die by chance, or without the particular diſpoſal of their heavenly Father. As to the particular grounds and reaſons, for which God does after ſuch a manner ſee fit to put an end to your Childrens days, you are not to be too curious and inquiſitive. The Counſels of God are a great deep: *His ways are in the deep waters; and none by ſearching can find him out unto perfection*, Job 11. 7. Upon ſuch occaſions all ought to remember the words of our Lord, when they told him of the *Galileans, whoſe Blood* Pilate *hath mingled with their Sacrifices*, Luke 13. 2, 3, 4, 5. *Suppoſe ye that theſe Galileans were Sinners above all the Gali-*

leans, because they suffered such things? I tell you, Nay: But except ye repent, ye shall all likewise perish. Or those eighteen upon whom the Tower of Siloe fell, and slew them, think ye that they were sinners above all Men that dwelt in Jerusalem? I tell you, Nay: But except ye repent, ye shall all likewise perish.

We see what was *Aarons* Carriage, when God removed his two Sons *Nadab* and *Abihu* by a very extraordinary stroke. *Levit.* 10. 2. There went Fire from the Lord and devour'd them, &c. And *v.* 3. 'tis said, That *Aaron held his peace.* He did not murmur against the Justice of God, or complain as if he had been too severe. No, he was silent; He submitted to the Will of God, and considered that the Honour of God ought to be dearer to him than the Lives of his two Sons.

In like manner we see how *Job* carried himself, when God removed his seven Sons and three Daughters, all at one blow, in an extraordinary manner, *Job* 1. 18, 19. *Thy Sons and thy Daughters were eating and drinking Wine in their eldest Brothers House; And behold there came a great Wind from the Wilderness, and smote the four Corners of*

the House, and it fell upon the young Men, and they are dead. This was sad news to the good old Man, who had heard so much ill news before. But yet for all this, you see how patiently he bare his Affliction. He fell down upon the Ground and Worshipped, and said, *Naked came I out of my Mothers Womb, and naked shall I return thither: The Lord gave, and the Lord hath taken away, blessed be the Name of the Lord,* Job 1. 20, 21. This good Man was so far from Cursing God, which Satan said he would do, that he humbly adored and worshipped him. He was so far from Blasphemeing God, and from entertaining any dishonourable Thoughts of him, as if he had done any thing which he ought not to have done, that, on the contrary, he approved of all, he acquiesced in the Divine pleasure; he considered, that all that he once enjoyed, was a free and undeserved gift from God, which he so gave, as still to reserve to himself the Supreme Power of disposing of it, as he should think good; and therefore, when all was taken away from him, he blessed the Name of the Lord; he did not quarrel with the Divine Providence,

but was heartily thankful, not only for the former Mercies, but also for this present Correction and Chastisement which he knew to proceed from Infinite Wisdom, Goodness, and Justice.

To the abovementioned instances from Scripture, might be added several Examples of the patience and composedness of Spirit, which some Heathens discovered, when their Children were suddenly snatched away by a violent and untimely Death. I shall only mention two, related by *Plutarch.*

The *1st* is, of *Dio* of *Syracuse*, who, as he was busie in consulting with his Friends about matters of importance, heard a great noise and tumult in the House, which occasioned his enquiring what the matter was; and being told that his Son was dead by a fall from the Roof of the House, he received this sad news without discovering any perturbation of Mind; and having given Orders that the dead Body should be delivered into the hands of the Women, that they might take care of it, and that it should be buried in the accustomed manner; He went on in his Design, to consult with his Friends about the business that was before him.

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The other inſtance, is, of *Xenophon*, who, when he was employed in offering Sacrifice, received the news of his Son's being killed in Battel; at the hearing of which he pull'd off the Garland from his Head, wherewith it was then covered, and having askt the manner of his Son's Death, and being told that he died fighting valiantly for his Country, he quickly brought his Mind, which was a little diſturb'd, into ſubjection to his Reaſon, and again putting on the Garland, he went on with his Sacrifice, and told thoſe who brought him the news of his Son's Death, "I never pray'd the Gods to "make my Son Immortal, or very long "liv'd (it being very uncertain if that "be expedient) but to make him an "Honeſt Man, and a Lover of his "Country: And now, ſaid he, I have "my deſire.

Thirdly, Conſider from whence, and whither they are gone. They were here in a life of Vexation and Trouble; ſubject to innumerable Vanities, Temptations, Snares, and Dangers: They were compaſſed about with great

3. *They ſhould conſider from whence, and whither they are gone.*

and terrible Enemies, the Devil, the World, and the Flesh: They were subject to daily necessities and wants. If they had lived never so long, they would only have seen the same things in a continual succession and revolution: As for Example, heat and cold, fair weather and foul, night and day, Summer and Winter, health and sickness, plenty and poverty, peace and war, prosperity and adversity, succeeding one to another: All things going round. But now they are delivered from all these; they are at rest, they are subject to no more necessities and wants; oppressed with no more troubles and vexations; exposed to no more enemies, temptations, or dangers; but exalted to a state of perfect Peace, Joy, Love, and Glory. They are as well and better than you can desire: You are not able to comprehend the Happiness that they are admitted to. Will you then be in continual sorrow and grief for your Children, when they are exalted to a state of Rest and Glory; when they are where you would rejoyce to be; when their Gracious Father hath freed them from the vain company of the World, and Translated them into

to

to the bleſſed Society of Angels, and of the Spirits of Juſt Men made perfect; when he hath put an end to their Toil and Labour, to their Fighting and Wreſtling againſt their Enemies, and beſtowed on them a Crown of Glory, and an Everlaſting Inheritance; when he hath broken their Bonds aſunder, wherein they were held and kept in Captivity and Slavery, and hath put them into a ſtate of perfect and glorious Freedom? The conſideration of theſe things ſhould mitigate and aſſwage your Sorrow and Grief, and fill you with unſpeakable Comfort and Gladneſs.

But ſome are apt to ſay, I ſhould rejoyce, if I thought that my Children, who are dead, were in Heaven: But this I do not know. As to this, you are not to trouble your thoughts about it; for God does not ſee fit to acquaint you with ſuch things. *Secret things belong to God; and things revealed to us and to our Children, Deut.* 29. 29. If your Children, while they were alive, minded good things; and if you did your part to inſtruct them, and to make them what God requires them to be, you are not to be any further

ſolicitous about their Everlaſting ſtate: You are to hope that they are very happy, and you are to comfort your ſelves with theſe thoughts.

Others are apt to ſay, I am afraid that my Children are not in a happy ſtate; they did very bad things, and uſed bad Company; and therefore I have cauſe to fear, and to be troubled about them, now that they are dead. As to ſuch Parents, who have had wretched Children, they ought not to ſuffer their minds to be diſordered, and oppreſſed with Grief and Sorrow, becauſe their Children, who died, were wicked. If they did their Duty to make them better; if they adviſed and admoniſhed them; if they reproved them, and, as was fitting, chaſtened them; if they deſired others to deal with them, to ſee what they could do towards the reclaiming of them; if they prayed to God for them, and gave them a good Example: They are not any further to be troubled and diſquieted concerning them, when God takes them into his own hand; He is wiſe and good, holy and juſt, he does all things well, for excellent and glorious ends; and therefore Parents ought to leave them to his

his Diſpoſal, who is the Supreme Governour of the World, and Judge of the whole Earth. Whatever he does, whether in Mercy or Juſtice, is always beſt. The Inhabitants of the other World, who are tranſlated into a ſtate of Heavenly Glory, are not under the power of ſuch paſſions and partialities, as govern us here below. The glorified Parents of damned Children, are not under any uneaſineſs on that or any other account: The Will of God and his Glory is their all; they know that whatever he does is moſt perfectly juſt and good, and for his Honour; and therefore all things afford them great Pleaſure and Delight, true and laſting Joy and Satisfaction of mind. There's nothing able to interrupt the happineſs and joy of thoſe in Glory: They are perfectly and eternally delivered from all ſort of evils, both of ſin and puniſhment: They are placed above the reach of whatever may render them in the leaſt uneaſie.

But there is a third ſort; of thoſe who are troubled, not only becauſe their Children were bad and prophane, but becauſe they were ſo through their example or neglect. As for ſuch, I

have already in general shewed them what they ought to do. I shall only add; That since they have been so faulty and defective in their Duty towards their Deceased Children, they ought to be the more careful of those who are yet alive, and to do all that is possible to make them what God requires them to be. As to those who have no more Children left them, it would be very fit for them to take into their care one or more Children, upon whom they may bestow all that pains and care which they should have bestowed in the right Education of their own; and endeavour, by God's help, to make them truly Pious and Religious, and Patterns of all sorts of Virtue to others. This is an Office which will be very acceptable to God, and one of the best demonstrations which Parents can make of the sincerity of their Repentance, for their not having done their Duty to their own Children.

2. They should consider what there will be a Resurrection.

Fourthly, Consider, that there will be a Resurrection of all those that are dead. The mighty Power of God, which made all things

things out of nothing, will alſo gather together the ſcattered duſt of thoſe who are deceaſed, and will reform and rebuild, as it were, their bodies which are fallen down, and conſumed. He will raiſe them up again in a more excellent, perfect, and glorious manner. Then ſhall you meet with your Children and Friends who died in the Lord, and behold them after another manner, than you ſaw them here in this World. Inſtead of weak and diſeaſed bodies, you ſhall ſee them ſtrong, vigorous, and lively bodies: Inſtead of frail and dying bodies, you ſhall ſee immortal and incorruptible bodies: Inſtead of filthy and vile bodies, you ſhall ſee pure and glorious bodies: And you ſhall ſee them ſo as to be with them for ever, ſo as never any more to be ſeparated from them by death, or any other thing; for you and they ſhall die no more: 1 *Cor.* 15. 42, 43, 44. *So alſo is the reſurrection of the dead. It is ſown in corruption, it is raiſed in incorruption; it is ſown in diſhonour, it is raiſed in glory. It is ſown in weakneſs, it is raiſed in power. It is ſown a natural body, it is raiſed a ſpiritual body:* And, *verſ.* 53. *This corruptible*

ble must put on incorruption, and this mortal must put on immortality.

How gladly would poor People part with their deareſt Children, if they could be aſſured of ſeeing them again in an honourable ſtate and condition, exalted to great Dignity and Honour? And will not you, who have the hopes of a glorious Reſurrection, be comforted in the abſence of your Children? When their merciful God and Father takes them away from you unto himſelf; not to do them hurt, but good; to make them happy and bleſſed with himſelf for ever; to beſtow upon them *what Eye hath not ſeen, nor Ear heard, nor which hath entred into the Heart of Man to conceive*? Conſider the words of the Apoſtle to the *Theſſalonians*, 1 *Epiſt.* 4. 13,14. *But I would not have you to be ignorant, Brethren, concerning them which are aſleep, that ye ſorrow not, even as others which have no hope: For if we believe that Jeſus dyed and roſe again, even ſo them, which ſleep in Jeſus, will God bring with him.*

Fifthly,

Fifthly, Your giving way to exceſſive Grief and Mourning, can do you no good, but will certainly do you a great deal of hurt and miſchief in many reſpects. It cannot bring back your Children that are dead. Though you ſhould break your Hearts into a thouſand pieces, by your weeping and mourning, and waſte and conſume your years in conſtant heavineſs and ſorrow; tho' you ſhould never henceforth allow your ſelves one moment of relaxation of mind; after all, you muſt go to them, they ſhall not return to you. Now what a folly is it for Men to conſume, to diſquiet, and to torment themſelves, where it is to no purpoſe at all to do ſo?

5. They ſhould conſider that their giving way to exceſſive Grief and Mourning, can do no good, but will certainly do a great deal of hurt.

And not only do you thereby no good at all to your ſelves, but you do your ſelves a great deal of miſchief and prejudice. You provoke God to anger againſt you, to bring upon you yet heavier and more grievous puniſhments, and to deprive you of other Mercies and Comforts, which you ſtill enjoy. You

You do thereby no small hurt to your Bodies; you bring upon your selves very dangerous distempers, which will make you unfit for the actions of Life, and the Duties of your Calling. You likewise do unspeakable mischief to your Souls; you deprive your selves of that vigour and chearfulness of Spirit, that is needful to make you fit to serve God acceptably. You thereby weaken your Memory, and darken and disorder your Reason and Understanding, and so expose your selves to all the sad consequences of a disordered and distracted Mind.

Your Example does also a great deal of hurt to others: Your impatience and immoderate sorrow and mourning teacheth others to do so upon the like occasion. Hereby you bring no small reproach upon our holy Religion, as if it were not sufficient to support and fortifie us against our crosses and afflictions, and to comfort us amidst the uneasie things which God foes fit to exercise us with in this World.

What an excellent Example is *David* unto you in this matter? When God struck his Child, so that it was very

very ſick, he faſted and prayed; but when the Child died, he *aroſe from the earth, and waſhed and anointed himſelf, and changed his apparel, and came unto the Houſe of the Lord, and worſhipped: Then he came to his own Houſe; and when he required, they ſet Bread before him, and he did eat. Then ſaid his Servants unto him, What thing is this that thou haſt done? Thou didſt faſt and weep for the Child, while it was alive; but when the Child was dead, thou didſt riſe and eat Bread. And he ſaid, While the Child was yet alive, I faſted and wept; for I ſaid, Who can tell, whether God will be gracious unto me, that the Child may live? But now he is dead, Wherefore ſhould I faſt? Can I bring him again? I ſhall go to him, but he ſhall not return to me*, 2 Sam. 12. 15, 16, &c. Thus ought all Parents to do, who fear God. When the Lord layeth his hand upon your Children, you ought to pray to God for them, and to uſe all lawful means for their recovery: But when he ſees fit to take them away by death, you ought patiently to ſubmit to his Will; This is your wiſeſt courſe; It is the way to make your ſelves happy, and to enjoy comfort

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and ſatisfaction of mind under your croſſes. This is the likelieſt and readieſt way to obtain new Mercies and Favours from the Lord, inſtead of thoſe you are deprived of: Thus you ſee the Lord dealt with *Job*: *Jam.* 5. 11. *Ye have heard of the patience of* Job, *and have ſeen the end of the Lord: That the Lord is very pitiful, and of tender mercy.* And, *Job* 42. 12, 13. *The Lord bleſſed the latter end of* Job, *more than his beginning.* And, *verſ.* 16, 17. *After this lived* Job *an hundred and forty years, and ſaw his Sons, and his Sons Sons, even four Generations. So* Job *dyed, being old and full of days.*

But if God ſee it more fit to withhold from you the bleſſings of the Womb, and to beſtow no more Children upon you; he can and will make up this want, with much greater and better Bleſſings. What you want in Temporals, you ſhall have in Spirituals. As *Elkanah* ſaid to *Hannah*, 1 *Sam.* 1. 8. *He will be better to you than ten Sons. He will give you a Name better than of Sons and Daughters, even an everlaſting Name, that ſhall not be cut off.* Iſa. 56. 5.

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The Duty of Parents On their Death-Bed.

The Duty of Parents on their Death-Bed.

The ſhortneſs and great uncertainty of your Time, ought to make you very careful, while you are in Health, to improve, as well as you can, the preſent opportunities of doing good to your Children, both as to their Spiritual and Temporal concerns. There can be no greater Folly, than to delay the doing whatever is needful for your Childrens real Happineſs and welfare, meerly out of a vain Expectation of having time enough to do every thing of this kind, when you lie upon your Death-Bed. 'Tis ſtrange, that Men who daily ſee the Caſualties which others do meet with, and who have power to conſider the great Dangers their own Lives have been expoſed to, ſhould notwithſtanding flatter themſelves with ſuch Thoughts, and be ſo far bewitched thereby, as to neglect any Duty of Importance and Neceſſity, which now they have ſufficient opportunity to do. And therefore, while you are in Health, fail not to do all the good you

you can to your Children both for their Souls and Bodies, and for their outward Eſtate.

But, if it ſhall pleaſe God to afford you time and leiſure, upon your Death-Bed, to do any thing for their Benefit, neglect not at ſuch a time to do whatever your Weakneſs and Sickneſs will permit. Particularly,

1. Duty, to give their Children good Advice.

1*ſt*, Give them your beſt Advice: Direct them according to their Capacities: Conſider what their faults and defects moſt commonly have been, and ſuggeſt to them ſuch things as God ſhall bring into your mind, to make them ſenſible of their faults, and to reſcue them from their evil Habits. Conſider what thoſe things are, whereby they are moſt likely to be endangered, and ſtrive to fortifie their Minds with ſuch wholeſom Precepts and Maxims, as may tend to preſerve them for the time to come. Conſider what good thing does appear in any of them, and endeavour to eſtabliſh their Minds in Virtue and Goodneſs, in the Fear and Love of God. Amongſt other things, 'tis fit to recommend to them Unity and Concord,

Concord, that they Love one another heartily, and be ready to assist and serve one another to the utmost of their power, that they be friendly Monitors to One another, and take it kindly and thankfully when they are so dealt with. Then likewise you may advise them, to endeavour, as much as is possible, to live peaceably with all Men; to be careful, not to wrong any body by Word or Deed, but on the contrary to seek the welfare of others, to strive to do all the good they can in the World, and to make it as their necessary Food to glorifie God. *David's* Example is worthy of the imitation of all Religious Parents at such a time, of whom 'tis said, 1 *King.* 2. 1, 2, 3, 4. *He charged* Solomon *his Son, saying, I go the way of all the Earth: Be thou strong therefore and shew thy self a Man. And keep the Charge of the Lord thy God, to walk in his ways, to keep his Statutes and his Commandments, and his Judgments, and his Testimonies, as it is written in the Law of* Moses, *that thou mayest prosper in all that thou doest, and whithersoever thou turnest thy self: That the Lord may confirm his Word, which he spake concerning me,* &c.

2dly,

2. *Duty, to pray to God for them.*

2*dly.* Pray to God to bless them, to sanctifie them, and to preserve them; that he would never leave them nor forsake them, that he would be their God and Guide, and their Portion for ever, that he would possess them with his fear, and keep them in his love, and preserve them from sin, and from all their Spiritual Enemies, and that he would order all things for their good. *The fervent Prayer of a Righteous Man availeth much* at all times, but never more than when he is stepping into Eternity, and going to his Heavenly Father. Parents therefore, at this time, ought to be Importunate with God, especially for Spiritual Blessings to their Children, that he would grant them his Grace, to walk in his ways, and to keep his Commandments, and that his kind Providence may be their Inheritance.

3. *Duty, to commend them to some Faithful Friends.*

3*dly.* It will be very fit at such a time, to commend them to some of your Friends, whom you have found true and faithful, sincere and upright, and kind and loving

loving to you and yours. This is especially needful to be done for those Children, who are less able to look to themselves. 'Twill be of unspeakable Advantage to them, in many respects, to be directed and assisted by those who are their true Friends, who by their counsel and advice, and by doing other good Offices for them, will be as Eyes, and Hands, and Feet unto them, and will prove a defence unto them against a great deal of danger and mischief, till such time as they are capable to mind their own Business, and are fixt and settled in the World.

HAving discourſed of the Duties of Natural Parents, 'twill not be amiſs to ſay ſomewhat concerning the Duty of thoſe who are in the place of Parents, ſuch as Step-Fathers and Step-Mothers (or Fathers and Mothers in Law) and Guardians. And firſt,

Concerning

Concerning the Duties of Step-Fathers and Step-Mothers.

Concerning the Duties of Step-Fathers and Step-Mothers, or Fathers and Mothers in Law:

The first and chief thing which belongs to the care of Step-Parents, is, to do all that they can for the benefit of their Childrens Souls. They ought to endeavour to season their tender minds with the Fear and Love of God, to reform what is amiss in their temper and humour by all kind and prudent Methods, to teach them to worship God, to *Remember their Creator in the days of their Youth:* They ought to see that they be taught to read; that they spend the Lord's Day well, and that they frequent the place of Publick Worship: They ought to make them understand what was promised in their Name at their Baptism, and to encourage them to renew their Baptismal Covenant, if they have an opportunity: They ought to advise them to come to the Lord's Table so soon as they are fit for it, and then, as also at other times, to examine themselves, and to call themselves to

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a ſtrict and ſerious account, They ought to obſerve what remarkable Mercies and Providences they meet with, and to acquaint them therewith ſo ſoon as they are capable to reflect on ſuch things: They ought likewiſe, to talk to them often of the various Providences which either they have met with themſelves, or which they have obſerved in the World, that thereby the Childrens minds may be affected with a due ſenſe of the Power, the Greatneſs, the Wiſdom, the Mercy, and the Juſtice of God.

To render all which endeavours effectual, they muſt be Examples of Piety to them: They muſt ſee what Company they uſe, and do what they can to keep them out of ill Company, and to acquaint them with thoſe who have a ſenſe of good things: They muſt reprove them when it is needful, but with great mildneſs and diſcretion: And as for correcting and chaſtening of them, they ought to leave that part to the Natural Parent, if alive; but if the Natural Parent be dead, then they may correct them when it is neceſſary, according to their Age: But in this great caution ought to be uſed, they

muſt

must do it with the greatest gentleness and tenderness that is possible, not only out of Conscience, but Prudence, to prevent all occasion, which a great many are apt to take, to reflect upon them, and to censure them severely and unjustly, when they do any thing that looks like unkindness or sharpness to their Step-Children. 'Tis therefore very adviseable, when Correction is necessary, to acquaint some of the Childrens Relations (if they be not at too great a distance) with their fault, and so to correct them by their advice, and, if possible, in their presence, that they may be, as it were, Witnesses of their doing nothing but what is absolutely fit and needful to be done for the advantage of the Children.

Step-Parents ought also to take the opportunity of their Childrens sickness, or of any other Adversity they meet with, to set home upon their minds such Admonitions and Counsels as they were not so apt to mind when they were in health. And to all their other Endeavours, they ought to joyn their daily prayers to God for them, that he would bless them, and make them

them his faithful and obedient Children and Servants.

As Step-Parents ought principally to take care of the Souls of their Step-Children, ſo they muſt not neglect their Bodies. Their Duty as to this, is, in a word, to take care that they have neceſſary and convenient Food and Rayment.

As to the outward Eſtate of Step-Children, tho' Parents are not obliged to give them any great Portion of their Worldly Goods, eſpecially if they have, or are like to have Children of their own, to give ſuch things to; yet they ought to be careful, that the Portions, which of right belong to their Step-Children, be preſerved and improved for their uſe and advantage, according to the Will of the Deceaſed Parent.

When they are fit for a Trade or any honeſt way of getting their Lively-hood, they ought to aſſiſt them all they can, that they may be placed forth as happily and comfortably as may be. In like manner when they are fit for Marriage, they ought to expreſs a great deal of readineſs and chearfulneſs to ſerve them to the utmoſt of

their Power; they ought to aſſiſt them with their beſt advice and hearty Counſel in a matter of ſo great Importance. And, in a word, they ought not to be wanting to them in any thing that may be uſeful and beneficial to them, either as to their Souls, or Bodies, or as to their outward Concerns.

Some Motives to ſtir up Step-Parents to do theſe things.

Some Motives to ſtir them up to do their Duty.

It cannot but excite Step-Parents, to perform the above-mentioned Duties for the Benefit of their Children, both in their Spiritual and Temporal concerns, if they ſeriouſly conſider, *1ſt*, The Nature of their Marriage Relation, whereby they become one Fleſh with thoſe to whom they are married. When God made the Woman, and brought her to the Man, *Gen.* 2. 24. he ſaid, *Therefore ſhall a Man leave his Father and Mother, and cleave unto his Wife, and they ſhall be one Fleſh.* Now, by Virtue of this near Relation and cloſe Union, they ought to have a tender regard for the Intereſts and Concerns of

of one another; and the dearer any thing is to the one, the greater affection ought the other to have towards it. As therefore 'tis paſt all doubt, that Children are the deareſt and moſt valued and beloved Earthly thing that Natural Parents have, upon this account, it is very reaſonable, that Step-Parents ſhould expreſs a great Regard and Affection for them.

2. This is the way to preſerve and to increaſe that mutual Love, which ought to be 'twixt Man and Wife. If a Step-Parent is kind and loving to the Children, and careful to promote their Happineſs and Welfare, it cannot but have an Influence on the Natural Parent, ſo as to produce an Increaſe of Love and Reſpect, which will render the lives of the married Perſons very eaſie and comfortable. Whereas, on the other hand, if Step-Parents are rough, unkind, and unnatural to their Step-Children, it muſt needs cauſe a great deal of miſchief; it will certainly cool, if not quite alienate the affection of the Natural Parent, and when once this happens, there is thenceforth nothing but ſtrife and contention, jealouſies and ſuſpici-

ons, which are ordinarily attended with very ſad and dreadful effects, to the utter Ruin of one or t'other Party, if not of both.

3. This is the way to make the Children very reſpectful and kind, and very dutiful and obedient to them, when they uſe them kindly, are careful to ſeek their happineſs and welfare, and carry themſelves towards them in all reſpects, as they ought to do. Whereas, on the contrary, by being unkind to them, and unconcerned for their happineſs and welfare, they provoke them to hate them, and to prove Diſreſpectful and Diſobedient to them.

4. This is the way to gain a great deal of Love and Reſpect from all thoſe who are Related to the Deceaſed Parents, who cannot chuſe but reſent it very kindly, when they ſee the Children of their Friends well uſed, and taken care of both as to their Souls and Bodies: This will make them ready upon all occaſions to ſerve them, and to do them the beſt Offices which are in their power: Whereas, on the other hand, if they ſee the poor Children of their Deceaſed Friends neglected

lected and contemned, wrong'd and abus'd by unkind Step-Parents, they muſt needs take it in very ill part, and reſent it heavily; yea, and all other Perſons, who ſee or hear of ſuch unkindneſs, ſeverity, and injuſtice, towards poor Children, cannot chuſe but think very ill of thoſe, who diſcover themſelves to be altogether void, not only of Religion, but of Humanity alſo.

From what hath been ſaid, it appears how very juſt and reaſonable it is, for Step-Parents to be heartily concerned both for the Spiritual and Temporal welfare and happineſs of their Children. And therefore, how much are they to be Condemned, who make no Conſcience at all of doing any thing for the benefit of either their Souls or Bodies? As to their Souls, ſome Step-Parents are ſo far from endeavouring to ſeaſon them with good Impreſſions, and to fortifie them againſt Tentations, that they themſelves are their greateſt Tentation, and do them the greateſt hurt and prejudice. As to their Bodies, they grudge them neceſſary Food and Rayment, and ſeldom let them have any thing with good will. And as to their Outward Eſtate, they

are so far from improving for their Advantage, the Portion of Worldly Goods that belongeth to them, that, on the contrary, they use their utmost Policy to rob them, and to disinherit them, that they may build their own Childrens Fortune upon the others Ruin; for which end, they make it their business to alienate the Affection of their Natural Parent; they invent a great many wicked and malicious Stories, which, with great boldness and impudence, they fasten upon them; and they never give over working and undermining, till they have brought about their cruel and cursed Devices. But surely he that sits in Heaven, and beholds all their contrivances, even he who is *the God of Recompences*, will in due time bring to Light their hidden Works of Darkness, and will vindicate the cause of those poor Children, and render to their cruel Persecutors according to their Works; he will sooner or later cause them to feel the heavy Load of his Just and Terrible Indignation.

The Duties of Guardians.

The Duties of Guardians.

Guardians are either choſen by Parents before their Death, or by Children themſelves after their Parents Deceaſe, or by the Magiſtrate. Which way ſoever they are choſen, their Duty is, to do what they can for the benefit and advantage of their Pupils, both in Spiritual and Temporal Things.

As to their Souls, they muſt take care of their good Education, according to their Age and Capacity. If they are not as yet taught to read, they ought to make choice of a skilful and prudent Schoolmaſter or Tutor for them, of whoſe fitneſs for ſuch a Charge they are well aſſured. But they muſt not ſo intruſt them to the Care of ſuch Perſons, as never to mind them more themſelves: They ought to enquire after them now and then, and either by themſelves or others more fit for it, make tryal of their proficiency, that ſo they may be able to judge and reſolve what is further to be done for them.

As for the way of training them up in true Piety, the Directions given to Parents are to be obſerved and practiſed.

As to their Bodies, the former Directions likewiſe to Parents, concerning Childrens Diet and Apparel, ought to be followed.

As to their outward Eſtate, when they are fit for a Trade, or ſome ſort of buſineſs, they ought to take care to ſettle them in good Company, ſo far as is poſſible, and in ſuch a way of living as is moſt agreeable to their Genius and Inclination, and which their Friends and Relations reckon moſt ſutable and convenient for them. It will afford great peace and ſatisfaction to Guardians, whatever be the Event, if in this matter they have a due regard to Childrens own Inclination, and to the Opinion of their Friends and Relations.

As to their Marriage, when it is time to diſpoſe of them that way, they ought to do nothing by force and violence: They muſt not conſtrain them to Marry, unleſs they have a mind themſelves: And tho' they are not bound abſolutely to approve of thoſe

those whom their Pupils fancy, without any regard to their fitness, yet they are obliged by the Law of Justice and Equity, not to impose upon them such Matches as they cannot like.

As to their Patrimony and Inheritance, they ought to improve it, as much as may be, for the Childrens good, and to employ it wholly for their use, except so far as the Law does allow them their necessary Charges, in which they ought to govern themselves, by that Golden-Rule, *Mat.* 7. 12. *All things whatsoever ye would that Men should do to you, do ye even so to them.*

Some Motives to excite Guardians to do these Things.

Some Motives to excite Guardians to do their Duty.

The *first* thing, which should stir up Guardians to perform their Duty towards their Pupils, is, *A Sense of Justice.* When they are chosen for this End, if they have no mind to undertake such a Charge, or if they cannot attend it, they ought to declare so much, and peremptorily

to refuſe it, that ſo care may be taken to get ſome other Body who will undertake it. But when once they have undertaken it, they ought to make Conſcience of it, and to do all that is in their power for the Childrens welfare and happineſs in every thing. 'Tis both their Duty and Intereſt to fulfill their Ingagement, and to act that part which they have undertaken; which if they perform wiſely and faithfully, then they may expect the Praiſe, Love, and Eſteem, of not only the Children themſelves, and of their Relations, but likewiſe of all good and worthy Perſons, who ſee or hear of their Fidelity and Carefulneſs for the benefit of their Pupils.

If Care is not taken in this manner, to fulfill what is undertaken to be done, and if there is no reſpect had to Covenants, Truſts and Ingagements, then the very Foundation of the Happineſs of Society is ſubverted. If there is no regard to Truth and Juſtice, what a miſerable thing muſt it be to live in Society? To be united by any civil tyes to thoſe, whoſe Promiſes and Ingagements are worſe than none at all?

2. Does

2. Does not *A Senſe of Honour* oblige Guardians to be careful of their Pupils, and true and faithful to them? 'Twas the Opinion of their kindneſs and faithfulneſs, and of their fitneſs and worthineſs for ſuch a Charge, which made them be choſen before others. And therefore, if they have any thing in them of true worth, if they have any ſenſe of Honour, they muſt needs ſtrive to anſwer the Expectation of thoſe who have teſtified ſo great a value and eſteem for them.

3*dly*, Does not *Charity* oblige Guardians to do theſe things? *Orphans* have always been reckoned amongſt the greateſt Objects of Charity, eſpecially when they are very Young, and are not able, either in reſpect of Body or Mind, to do any thing for themſelves. So great is God's Compaſſion and Tenderneſs towards ſuch Children, that he has been Graciouſly pleaſed to declare himſelf to be, *The Father of the Fatherleſs*. 'Tis therefore the Duty of All, who are *Followers of God as dear Children*, eſpecially of thoſe who are choſen to perform ſo Charitable an Office as this, I ſay it is their Duty,

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to omit nothing that is needful to be done, for the benefit of Fatherless Children, both in their Spiritual and Temporal concerns.

We see a very worthy President and Example in *Mordecai*, *Esth.* 2. *Esther's* Father and Mother being dead, *Mordecai* took her, and she was to him as his own Daughter. How careful was he both of her Soul and Body? How well did he instruct her? As may be easily gathered from her Wise and Pious Carriage and Behaviour. And when she was taken from him, we find he was still mindful of her, for, *v.* 11. 'tis said, *Mordecai walked every day before the Court of the Womens House, to know how* Esther *did, and what should become of her.* We find him likewise, from time to time, giving her his best Advice, how to carry her self, and how to glorifie God, in that Honourable State, to which it had pleased him to raise her. How worthy is such an excellent Pattern as this, of the imitation of all those who are called to be the Guardians, the Guides, and Defenders of Fatherless Children? And for their encouragement, let them consider how richly God did reward the

Charity

Charity and Piety of *Mordecai*, not only in raiſing him up to great Honour by *Eſthers* means, but alſo by making her the Inſtrument of preſerving his Life, and the Lives of all the Jews, who were in the Provinces belonging to *Ahaſuerus*.

From what hath been ſaid, it appears how great Reaſon there is, for Guardians to be true and faithful to the Intereſts of their Pupils, and to do all that ever they can for their Spiritual and Temporal Advantage.

Now, if it be their Duty to do ſo, what ſhall be ſaid of thoſe, who are not only careleſs of ſeeking their good, but do likewiſe, too ſucceſsfully, ſeek their hurt and ruine? As to their Souls, they corrupt and poyſon them by their wicked Example, and by Atheiſtical Principles which they inſtill into them; they breed them up in all manner of Licentiouſneſs. As to their Bodies, they either too far gratifie their vanity and folly; or they are too niggardly towards them, in withholding from them not only Conveniencies but Neceſſaries. As to their outward Eſtate, they either ſuffer them to live idly; or they put them forth to

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ſome Trade or other, very unfit and unſutable to them. And when they are fit for Marriage, they force them to Marry as they think good, according as they ſee it will beſt ſerve their own private and worldly, baſe, and vile Intereſts, without ever regarding the Happineſs of their Pupils. As for their Patrimony and Inheritance, they are ſo far from improving it, that they impair it wofully, and ſometimes quite conſume and waſte it; they ſtudy a great many Arts and Wiles to ruine the poor Children, whom they have got into their mercileſs hands; Inſtead of proving their Guardians, they prove their Robbers; inſtead of being as Parents to them, they prove betrayers of them, and their moſt Dangerous and Cruel Enemies. But ſhall they eſcape who do ſuch things? No: They ſhall not. He who is the helper of the Fatherleſs, will plead their Cauſe, and will avenge them of thoſe Treacherous and Perfidious Perſons: For, *He beholdeth miſchief to requite it, Pſ.* 10. 14.

I ſhall conclude this Advice with what is written, *Ex.* 22. 22. *&c. Ye*

ſhall

ſhall not afflict any fatherleſs Child. If thou afflict them in any wiſe, and they cry at all unto me, I will ſurely hear their cry. And my wrath ſhall wax hot, and I will kill you with the Sword: And your Wives ſhall be Widows, and your Children Fatherleſs. And, Prov. 23. 10, 11. *Enter not into the fields of the Fatherleſs; for their Redeemer is mighty; He ſhall plead their Cauſe with thee.*

Prayers

PRAYERS FOR FAMILIES.

A Morning Prayer for Parents, or Masters of Families, with their Family.

Prayers for the Morning and Evening, to be used in Families.

O *Most Gracious and Merciful Lord God, who affords us, thy unworthy Servants, the Honour and Liberty of drawing near unto thee, Assist us by thy good Spirit to Worship thee with sincere Devotion, to* lift up Holy Hands without wrath and doubting.

We acknowledge, O Lord, we deserve not to appear in thy sight, for we are not only Vile and Sinful by Nature, being the corrupt Posterity of Sinful Parents; but likewise we are Guilty of a great many

many actual Tranſgreſſions, in our Thoughts, Words, and Deeds, whereby we have provoked thee to Wrath againſt us. We have not only ſinned through Ignorance, but have ſinned alſo againſt Knowledge; we have acted contrary to that light, which thou haſt made to ſhine upon us. We have been very Inconſtant in good Purpoſes and Reſolutions: We have often confeſſed our Sins, and yet ſoon after returned to them.

O Lord have Mercy upon us, and forgive us all our Sins, for Jeſus Chriſt's ſake. Thou who knoweſt the Deceitfulneſs and deſperate Wickedneſs of our Hearts, make us what thou requireſt us to be; put thy Spirit within us, and cauſe us to walk in thy Statutes, and to keep thy Judgments, and do them. *Give us unfeigned Repentance for all our paſt Offences: Work in us ſtrong Reſolutions to obſerve thy Laws for the time to come: Make us Watchful and Circumſpect in all our Words and Actions; Lord watch thou over us for good, and never leave us nor forſake us. Make us ſenſible of thy Power and Faithfulneſs, that we may put our Truſt and Confidence in thee: Acquaint us more and more with our own Hearts and Lives, that the ſenſe*

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of our Weakneſs and Folly, of our manifold and great Sins, may make us very humble, and careful to avoid thoſe Temptations which do ſo often and eaſily prevail over us. Fortifie us with great Meaſures of Meekneſs and Patience, That we may bear and endure all thoſe uneaſie things, which thou ſeeſt fit to exerciſe us with: Poſſeſs us with a lively ſenſe of thy wiſe and juſt Providence, that in all things which befall us, we may ſay, Good is the Word of the Lord. *Save us from the Immoderate Love of all Earthly things, from all vain Hopes and groundleſs Fears. Make us content and thankful in every condition of Life; Faithful and Juſt in all our Dealings; careful* to do to others what we would have them do to us: *And* as much as in us lieth, to live peaceably with all Men. Set a Watch before our Lips, that we offend not with our Tongues; *ſave us from Lying and Slandering, from Fooliſh Talking and Sinful Jeſting, and from all manner of Corrupt Communication: And grant that our* words, being ſeaſoned with Salt, may Miniſter Grace to the Hearers. *Keep us mindful of thy all-ſeeing Eye, that we may be in*

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thy Fear all the day long, that whether we eat or drink, or whatever elſe we do, we may do all to thy Glory.

Lord be Merciful to the many Nations which ſit in Darkneſs, ſend the Light of the Goſpel unto them. Grant that all they upon whom this Glorious Light does ſhine, may walk as Children of the Light and of the Day, that they may put off the Works of Darkneſs, and put on the Armour of Light.

Bleſs all Rulers and Governours, make them wiſe and good, juſt and merciful: Let it be their chiefeſt care to encourage Piety, and to reſtrain whatever is diſhonourable to thee, the King of Kings and Lord of Lords.

Have mercy on theſe ſinful Lands: Bleſs and preſerve our King and Queen, and all the Royal Family. Direct our Judges and Magiſtrates: Sanctifie and aſſiſt all thy Miniſters. Be gracious to all our Friends every where; and forgive thoſe who wrong us by word or deed.

Let thy Bleſſing be on this Family. Bleſs our Children; make them thy Children; put thy Fear within them; Grant that as they grow in Years they may grow in Grace; ſhed abroad thy Love in their Hearts, that they may never

ver depart from thee; ſave them from every evil thing. Be favourable, O Lord, to all others, for whom we are bound to pray on any account whatſoever; Bleſs them and us in our Souls and Bodies, and in all our Affairs and Concerns.

We give thee our Hearty Thanks for preſerving us, and watching over us and our Habitation the laſt night, for affording us quiet Repoſe, and for raiſing us up in Health and Safety this Morning: Be with us this Day: Aſſiſt and direct us in all our ways: Give thy Angels charge concerning us.

Lord make us ready to leave this vain World. Let the ſenſe of our Frailty ſtir us up to redeem our time, and to give all dilligence to make our Calling and Election ſure. *Grant that this day we may do ſomewhat worthy of Chriſtians, for thy Glory, the Advantage of others, and our own Everlaſting Happineſs and Comfort. Let it be our conſtant Study and Endeavour to follow the Example of our Bleſſed Saviour,* who went about doing good: *In whoſe moſt Bleſſed Name and Words we conclude our Prayers.* Our Father, &c.

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An Evening Prayer for Parents, or Maſters of Families, with their Family.

O *Lord our God, what ſhall we render unto thee for the many and great Favours, which thou haſt been pleaſed, from Time to Time, to beſtow upon us. We bleſs thee for giving us a Being; for making us reaſonable Creatures, capable to know and love thee, and to live for ever with thee; for preſerving us in the World; and for affording us all things needful for our Support and Comfort. But above all we bleſs thee, for thy Love in Chriſt Jeſus, whom thou haſt ſent into the World to viſit us, to make his abode among us, to dye for us,* That he might waſh us from our Sins in his Blood. *Lord* what is Man that thou art mindful of him, or the Son of Man that thou doeſt, *in this gracious manner,* viſit him!

Tho' thou haſt beſtowed innumerable Mercies upon us, and haſt viſited us with this great Salvation, yet we have

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been very unthankful and undutiful to thee: We have abuſed thy Goodneſs, and turned thy Grace into wantonneſs: We have ſet at naught thy Counſels and, deſpiſed thy Reproofs; we have trampled under foot the Blood of our Saviour; we have quenched the motions of thy good Spirit; we have refuſed to obey thy Commands, and to follow thy kind and gracious Invitations; we have not regarded thy Promiſes, nor been afraid of thy Threatnings; we have been too often led by the ſinful Examples and Manners of the World; we have, in many Things, gratified our Luſts and Paſſions, We have drawn near to thee with our Mouth, and Honoured thee with our Lips, when our Hearts have been far from thee; *we have promiſed our ſelves Peace and Safety, in the broad way that leads to Deſtruction. O Lord,* We have deſtroyed our ſelves; but in thee is our Help; *Our only Hopes are in thy infinite Mercy, who haſt hitherto ſpared us, notwithſtanding our manifold and crying Provocations.*

Moſt Gracious God, have Mercy upon us: For Jeſus Chriſt's ſake pardon us all our ſinful Thoughts, Words, and Deeds. Renew and Sanctifie us by thy Holy Spi-

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rit, that henceforth we may live thy faithful Servants, and may be always ready to do, or to endure whatever is thy Holy Will and Pleasure. Thou knowest our Weakness and Inconstancy; let thy Grace continually prevent and follow us, that we may abhor that which is Evil, and cleave to that which is Good: Make us Faithful unto Death, *that at last we may* obtain the Crown of Life.

Lord be Gracious to all Mankind; pity those who are in a State of Ignorance and Barbarity, and send the glad tidings of Salvation to them. Grant that they who have this Blessed Light of the Gospel, may walk honestly as in the Day, that others seeing their good Works may glorifie thee our Heavenly Father. *Lord cleanse thy Church from the many and great Sins which abound in her:* Let every one that nameth the Name of Christ depart from Iniquity.

Have Mercy on these Sinful Lands: Give Repentance to all sorts of Persons amongst us, that all of us may search and try our ways, and turn again to thee. Lord turn us that we may be turned; and draw us, that we may run after thee, and follow thee fully. Be Gracious

cious to our King and Queen; direct and prosper them in all their good Designs; make them the happy Instruments of promoting Religion amongst us. Bless the rest of the Royal Family. Guide our Judges and Magistrates; Grant that they may Execute Justice without Respect of Persons. Sanctifie and assist all thy Ministers; make them Diligent and Faithful; grant that their Endeavours for the good of Souls, may be attended with great Success. Raise up many Faithful Pastors to feed thy Flock with Wisdom and Understanding.

Shew thy Pity upon all who are any ways afflicted or distressed in Mind, Body, or Estate; Sanctifie their Afflictions unto them, give them Patience under them, and a Happy Issue out of them.

Let thy Blessing be upon this Family; let no harm come near our Dwelling this Night, or at any time. Lord bless our Children, take them into thy Gracious Protection; give them a Heart to Fear and Love thee; cause them to Remember thee their Creator in the days of their Youth; *possess them with a deep sense of thy Infinite Power, Wisdom, Faithfulness, and Love; that they may walk before thee in Holiness and Righteousness*

ouſneſs all their Days: Be thou their God and Guide, and Portion for ever. Bleſs all others, for whom we are obliged to pray to thee; bleſs them and us in our Souls and Bodies, and in all our Intereſts and Concerns.

Bleſſed be thy Name for bringing us ſafely through the paſt Day, for preſerving us from a great many Dangers, and for beſtowing upon us innumerable Mercies: Preſerve in us an Affectionate and Grateful Remembrance of all thy undeſerved kindneſs to us. Lord watch over us this Night; refreſh us with comfortable Reſt and Sleep; defend us from all the Powers of Darkneſs; ſave us from all vain and ſinful thoughts, from all ſad accidents, and from every evil thing. When thou ſeeſt fit to remove us out of this vain World, tranſlate us into that Bleſſed and Happy State, which thou haſt prepared for thy Ranſomed Ones. And if thou art pleaſed to prolong our time, grant that we may ſpend it to good purpoſe, in ſuch Deſigns, Words, and Actions, as may tend to thy Honour and Glory, through Jeſus Chriſt our Lord. In whoſe Bleſſed Name and Words, we continue to pray as he hath taught us, ſaying, Our Father, &c.

A ſhort Prayer for the Morning or Evening, when through Extraordinary Occaſions there is not time for the other.

O *Lord our God, look down with an Eye of Pity upon us thy unworthy Servants this* * *Morning.*

* Or Evening.

Pardon us the many Sins whereof we are Guilty before thee, in our Thoughts, Words, and Deeds. Have Mercy upon us, and be reconciled to us, through Jeſus Chriſt thy dear Son. Sanctifie and aſſiſt us by thy Holy Spirit, that for the time to come we may do thy Will, and ſeek thy Glory.

We bleſs thy Name for all thy Mercies, eſpecially for thy wonderful Love in Chriſt Jeſus, whom thou haſt ſent into the World to die for us, to purchaſe for us an Everlaſting Kingdom. Give us Grace firmly to believe in him, heartily to love him, and conſtantly to obey him. Grant that it

it may be our ſincere Endeavour to follow his Bleſſed Example, in all Lowlineſs and Self-Denyal, in Meekneſs and Patience, in Charity and Compaſſion, in Sincerity and Uprightneſs, in Temperance and Soberneſs, in Thankfulneſs and Contentedneſs, in Purity and Holineſs, in Watchfulneſs and Circumſpectneſs, and in fervent and prudent Zeal for thy Honour and Glory.

O Lord, we bleſs thee, for bringing us ſafely through the laſt Night *; *Watch over us this Day* †; *Keep us mindful of thy All-ſeeing Eye, that we may avoid every thing that is diſpleaſing to thee.*

* Or, the paſt day.

† Or, this night.

Be Gracious to all Mankind: Have Mercy on theſe Lands: Bleſs and Guide our Rulers, and all thy Miniſters. Be near to all who are in trouble, and Sanctifie their Afflictions to them. Be with our Friends and Relations every where: Bleſs them and us with all things needful for our Souls and Bodies. Make us ſenſible of our Frailty and Mortality; give us Grace ſo to number our Days, that we may apply

our Hearts to Wiſdom. *When this vain and ſhort Life is at an end, make us Partakers of Everlaſting Life and Happineſs, through Jeſus Chriſt our Lord, who hath taught us when we pray to ſay,* Our Father, &c.

SOME

SOME FORMS OF PRAYER WHICH *Parents may teach their Children according to their Age.*

A Morning Prayer to be taught Children, when they begin to ſpeak.

O *Lord, I praiſe thee for all thy Mercies, and for thy Care of me this Night. Watch over me this Day. Forgive me all my ſins, and make me thy Child for Jeſus Chriſt's ſake.*

This Prayer may be uſed likewiſe at

Night, only changing that Petition [*watch over me this Day*] into [*watch over me this Night.*]

When Children come to be four or five years old, the following Prayer may be uſed.

O Lord my God, what ſhall I render unto thee for all thy Mercies! I bleſs thee for giving me Life, and all things needful to keep me alive. But above all, I bleſs thee for ſending Chriſt to dye for me, that he might waſh me with his Blood, and make me fit for the Kingdom of Heaven. For his ſake have mercy upon me, and forgive me all my ſinful thoughts, words, and deeds. Give me Grace to ſerve thee as I ought to do; that I may not do, nor ſay a naughty thing, leſt thou be angry with me, and caſt me into Hell fire.

* If there be Brothers and Siſters let them pray for them likewiſe.

Lord bleſs and preſerve my Father and Mother and all my Friends and Relations.*

I praiſe thee, O God, for preſerving me this Night, watch over me this day; ſave me from every evil thing. Good Lord hear

hear me, and grant me whatever thou knoweſt to be beſt for me, for Jeſus Chriſt's ſake, in whoſe holy Name and Words, I pray, Our Father, *&c.*

This Prayer may be likewiſe uſed at Night, by changing only two words, and ſaying, inſtead of [*preſerving me this night*] [*preſerving me this day*;] and inſtead of [*watch over me this day*] [*watch over me this night.*]

A Morning Prayer for Children, when they come to twelve or fourteen years of Age; ſooner or later, according to the ripeneſs of their underſtanding.

LORD teach and aſſiſt me by thy Holy Spirit, to worſhip thee as I ought to do; Lift up my heart unto thee.

What ſhall I render unto thee, O moſt Gracious God, and moſt Merciful Father, for all thy Mercies to me, and to all the World? I bleſs thee for making me a reaſonable Creature, and for affording me all things which be needful to ſupport my Life;

Life; I bleſs thee for my health, liberty, and ſafety; for my Food and Rayment; for the uſe of my Reaſon and Underſtanding, and of my Senſes; for thy corrections and deliverances; and for all the advantages I have had by good Examples, and good Inſtructions: But chiefly, I praiſe and bleſs thee for the redemption of Mankind by the Lord Jeſus Chriſt: That I was born within thy Church, where I was early given to thee in Baptiſm; that I have had the benefit of Chriſtian Education; that thou haſt afforded me the means of Grace, and called me to the hope of Glory.

*But notwithſtanding thy goodneſs and love, I have gone aſtray from thee; I have not cared ſo much as I ought to have done, to know thee, and to do thy Will, but have done my own will in many things, and followed my own fooliſh and ſinful inclinations: I have broken many of thy moſt Holy and Juſt Laws, in Thought, Word, and Deed *, whereby I have deſerved thy Wrath and Curſe.*

* Here they may make a particular Confeſſion of their Sins.

Father

Father of Mercies have mercy upon me, and forgive me all my ſins for Jeſus Chriſt his ſake, who dyed for ſinners. Give me a true and hearty Repentance for all mine iniquities; that I may not wilfully break thy Laws any more. Make me always mindful of my Baptiſmal Covenant, to forſake the Devil and all his Works, to believe in God, and to ſerve him. *Lord never leave me, nor forſake me. Hold up my goings in thy Paths, that my footſteps may not ſlide. Grant that henceforth I may love thee with all my heart, and may be afraid to ſin againſt thee: Work in me a true Faith, and a lively hope; make me humble, meek, and patient, ſober and temperate in all things, Charitable and Compaſſionate towards all that are in diſtreſs, true and faithful in my words, and ſincere and upright in my Actions, well content and thankful in every condition of Life, and zealous for thy Glory. Grant that I may daily grow in Grace and Spiritual Knowledge. Create in me a clean Heart, and renew a right Spirit within me, and cauſe me to walk in thy ways.*

O Lord ſend thy Goſpel through the World: Pour out plentifully the Bleſſings

of

*of thy holy Spirit on all thy People: Bless and preserve our King and Queen. Guide our Judges and Magistrates: Sanctify and assist the Ministers of the Gospel. Be with all my Friends and Relations; particularly bless and preserve my Father and Mother: Reward them for their care and kindness towards me: Make me a loving and dutiful Child unto them. * Comfort all that are in trouble, and sanctify their afflictions to them.*

* If there be any Brothers or Sisters, he may pray for them, and for Grandfather and Grandmother, if they be alive.

I thank thee, O Lord, for thy care of me this Night: Watch over me this Day. Bless and direct me in all I do or say. Keep me mindful that I am always in thy sight, that I may be in thy fear all the day long. Cause me to remember that I must shortly dye and come to judgment; that I may not mispend my precious time, but employ it in a constant and chearful Obedience to thy Holy and Righteous Laws; that when this vain and short life is at an end, I may be made partaker of everlasting Life, through Jesus Christ our Lord; in whose Holy Name and Words I pray, Our Father, &c.

This

This Prayer may ſerve likewiſe at Night, until you come to the laſt part, which begins with theſe words, [*I thank thee, O Lord, for thy care of me this Night*, &c.] inſtead thereof, you may ſay as follows,

[*I thank thee, O Lord, for thy care of me this Day; watch over me this Night, and grant me quiet Repoſe; ſave me from every Evil thing, for the ſake of thy dear Son Jeſus Chriſt, in whoſe Holy Name and Words, I conclude my Imperfect Prayers, ſaying,* Our Father, &c.]

A Grace before Meat.

WE Bleſs thee, O Lord, for making this Proviſion for us, who are leſs than the leaſt of thy Mercies. Grant that by a moderate uſe of theſe thy good Creatures, we may be made more fit for thy Service, through Jeſus Chriſt our Lord. *Amen.*

After

After Meat.

BLeſſed be thy Name, moſt Gracious God, for all thy Mercies freely beſtowed upon us; and for refreſhing our Bodies at this time with thy good Creatures. Cauſe us to hunger and thirſt after Righteouſneſs: Feed our Souls with the Bread of Life: Let it be our Meat and Drink to do thy Will. Provide for all in want, through Jeſus Chriſt our Lord. *Amen.*

FINIS.